

HEBREW LESSONS

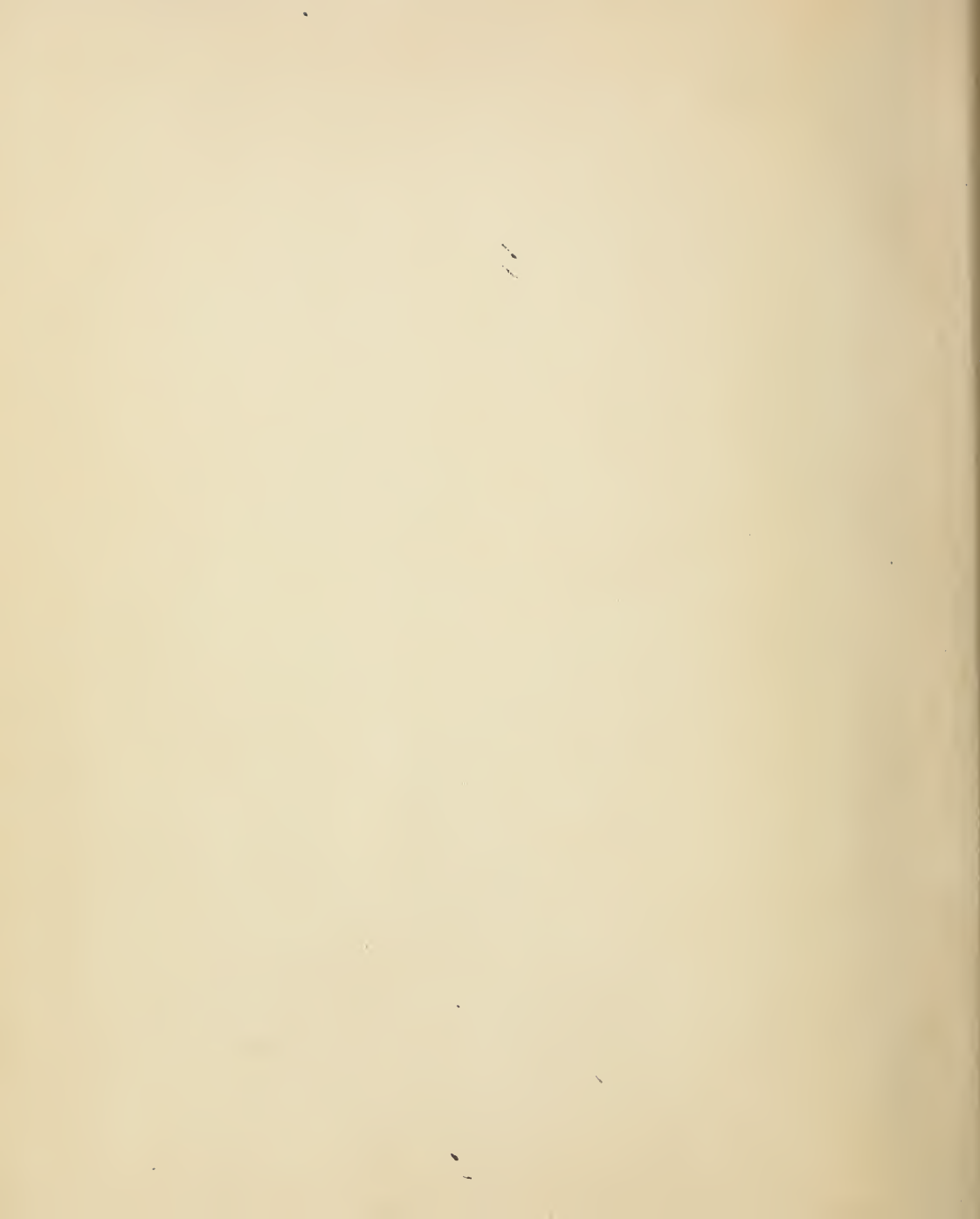
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HEBREW LESSONS:

A BOOK FOR BEGINNERS.

By H. G. MITCHELL, PH.D.,

PROFESSOR IN THE SCHOOL OF THEOLOGY OF BOSTON UNIVERSITY.

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PREFACE.



A FEW years ago the author of the following pages felt forced to prepare for his classes a series of notes on the elements of Hebrew. They were at first intended merely to supplement one of the usual text-books, but, as they grew on his hands, it was suggested by his pupils that they be put into a permanent form, and substituted for the more pretentious manuals. They are now, after several careful revisions, with the approval of many well-known scholars, given to the public in the hope that they may be as useful to others as they have been to the author.

The plan of the book is very simple. The lessons are confined to the elements of Hebrew, arranged in logical order, and illustrated by exercises, which, though abundant, contain only the commonest words in the language. Almost all of these words are found in the twenty-fourth chapter of Genesis, which, with other similar selections, is appended to the book. The notes and the final vocabularies correspond to the selections.

The book should be used as the method employed suggests. Each lesson should be thoroughly learned *in its order*. The teacher may enlarge upon a lesson at will, but his explanations

should not anticipate succeeding chapters. Remarks and exceptions only confuse the learner at the start. The vocabularies should be mastered as they occur, and a part, at least, of each of the exercises translated. At the end of the lessons a rapid and thorough analysis of the twenty-fourth chapter of Genesis will prepare the student for examination. When the course is continued, one of the larger grammars, with especial attention to the syntax, should be read as the student advances.

The author has consulted all the best authorities in the preparation of the book. He has also received from many eminent scholars valuable corrections and suggestions as it has gone through the press. He wishes, finally, to acknowledge his obligations to the printers, Messrs. J. S. CUSHING & Co., who have spared neither pains nor expense in their endeavor to make the "Lessons" a model book.

H. G. M.

BOSTON, *July*, 1884.

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PART FIRST.



ELEMENTS OF HEBREW GRAMMAR.

HEBREW LESSONS.



I.

THE ALPHABET.

THE Hebrew alphabet consists of twenty-two characters:—

SIGNS.	NAMES.	SIGNS.	NAMES.
א	'ālēph	ל	lāmēdh
ב	bēth	מ, ם	mēm
ג	gīmēl	נ, ן	nûn
ד	dālēth	ס	sāmēkh
ה	hē	ע	'āyîn
ו	wāw	פ, ף	pē
ז	zāyîn	צ, ץ	ṣādhé
ח	hēth	ק	kôph
ט	tēth	ר	rêsh
י	yôdh	ש	shîn
כ, ך	kăph	ת	tāw

1. The characters א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ך are the final forms of their respective alternates.

2. The primary value of each of the characters is indicated by the initial sound of its name.

1. They are all consonants.

2. Some of them have sounds strange to the English ear.

א, the almost imperceptible impulse without which a vowel cannot be uttered, is best represented by the smooth breathing.

ח is pronounced like the German *ch*.

ע, which originally sometimes approached א, and sometimes resembled a forcible *rg*, is usually represented by the rough breathing.

ט is a *t* formed in the back part of the mouth.

צ a strong *s* made by the same organs, and

ק a corresponding *k*.

3. Several of them have each two sounds.

ה final is silent except when it has in its bosom a dot, *māppik*.*

ש with a dot (*diacritical point*) over the right arm is *sh*; with it over the left one, *s* like ס. In the latter case the letter is called *śin*, and represented by ś.

ב, ג, ד, כ, פ, ת, when a dot (*dāghěsh*) is inserted in them, are respectively *b*, *g*, *d*, *k*, *p*, *t*; without it, *bh* (*v*), *gh*, *dh* (*th* in *this*), *kh*, *ph*, *th* (in *thin*).†

3. The relation of the letters of the alphabet to one another and to the organs of speech is shown by the following classification:—

1. Gutturals, א, ה, ח, ע, (ך).
2. Palatals, ג, י, ב, ק.
3. Linguals, ד, ט, ל, נ, ת.
4. Dentals, ז, ס, צ, ש.
5. Labials, פ, ו, ב.

* Strict accuracy requires that in the absence of *māppik* or *dāghesh*, the letters in which they are used be provided with a horizontal stroke above them (*rāphê*), but this sign is now used only to call attention to the omission of the others.

† These letters are always aspirated when immediately preceded by the slightest vocalization.

4. The language is written from right to left.

Read:—

Exercises.

כ: ס: ז: אח: בן: עם: אף: לה: גם: טוב:
 שים: נגב: משל: תבן: פנה: דרך: ארץ: בית:
 מקום: צמיד: יהוה:

Write:—

H-ʾ, w-w, k-ph, m-m, p-ʾ, t-w, ʾ-l-ph, b-y-th, d-l-th,
 ʿ-y-n, ṣ-dh-y, k̄-w-ph, z-y-n, ḥ-y-th, ṭ-y-th, y-w-dh,
 r-y-sh, sh-y-n, ś-y-n, l-m-dh, n-w-n, s-m-kh, g-y-m-l.



II.

THE VOWELS.

THE Hebrews originally had no signs to represent vowels; when, therefore, they wished in certain cases to express such sounds, they used some of the consonants for the purpose. The ambiguity of these letters led to the invention of distinct characters.

1. The consonants thus used were א, ה, ו, י.

1. א stood for *a*, when this vowel (rarely) needed a representative, especially in the middle of a word; sometimes also for other vowels.

2. ה stood for any final vowel except *i* or *u*.

3. ו stood for either *u* or *o*.

4. י stood for either *i* or *e*.

2. In the seventh century of our era the Jewish doctors of Tiberias are said to have originated a system of characters exactly distinguishing the vowels of their language as it was then pronounced.

1. The characters, with their names, are as follows : —

SIGNS.	NAMES.	SIGNS.	NAMES.
—	páthăḥ	ֿ	kîbbûṣ
ֿ	kāmēṣ	⌋	shûrēḵ
·	hîrēḵ	⌋	hólēm
ֿ	ṣērē	ֿ	kāmēṣ ḥatúph
ֿ	s°ghôl		

2. The inventors of these characters did not reject the means previously employed, but, where they found the vowels represented, combined their inventions with the consonants so used, without disturbing the sacred text, thus producing the following system : —

CLASSES.		A		I		U	
Pure.	SHORT.	—	ă pat	ֿ	î pîṭ	ֿ	û put
	LONG.	ֿ	ā father				
	Immut.	ֿ (ֿֿ)	â father	ֿ (ֿֿ)	î pîque	ֿ (ֿֿ)	û pool
Impure.	SHORT.			ֿ	ě pet	ֿ	ô pot
	LONG.			ֿ	ē they	ֿ (ֿֿ)	ō pore
	Immut.			ֿ (ֿֿ) ֿ (ֿֿֿ)	ê they ê there	ֿ (ֿֿ)	ô pore

a. The vowels, except *shureḵ* and *holem*, are written under the consonants after which they are pronounced.

(a) *Shurek* is always written in the bosom of ך.

(b) *Holem*, when accompanied by ך, is written over the right side of this character; when not accompanied by ך, it is placed over the left side of the consonant after which it is pronounced, or over the right side of the following letter. It thus happens that the vowel may sometimes coincide with the diacritical point of װ or ױ.

b. The long vowels are of two classes : —

(a) Those whose equivalents have the horizontal stroke (ā, ē, ō) are called *mutable*, because they are liable to be changed or even dropped upon a change of their relation to the accent.

(b) Those whose equivalents have the circumflex (â, ê, ê, î, ô, û) are called *immutable*, because they are not thus affected.

c. When the proper sign for a vowel is accompanied by the corresponding consonant, it is said to be *fully*, when not, *defectively*, written. The mutable vowels are usually written defectively, the immutable vowels fully.

d. The ambiguity of the sign ֿ disappears as one becomes familiar with the laws and forms of the language.

3. Sometimes the vowels attached to a word do not belong to it, but to a word which is to be substituted for it. In such a case, the word represented by the consonants is called *keṯhibh* ("written"), while that represented by the vowels, and usually found in the margin, is called *ḵerî* ("read").

Exercises.

Read :—

נא : איש : סום : סוסים : בית : קוף : חוצות : עיני :

Write, with consonants alone :—

shîn, ḥêth, nûn, sûsô, bêthî.

III.

THE SYLLABLE.

THE vowels unite with the consonants to form syllables, in accordance with certain laws.

1. At the beginning, except in one case hereafter to be explained, a syllable must have a consonant. It may have two, but no more, without an intervening vowel. In the latter case, however, the pronunciation of these consonants is assisted by the introduction of a *shewa*.

1. When the first consonant is not a guttural, this has the form ְ , called *simple shewa*, which may be represented by the indistinct sound of *e* in the first syllable of *believe*.

2. When the first consonant is a guttural, the *shewa* takes the color of one of the short vowels, ֿ , ֿֿ , ֿֿֿ , and is called *composite*.

a. It then has one of the forms : —

ֿֿֿֿ , called *hāṭēph-pāthāḥ*, and pronounced as a very short *a*.

ֿֿֿֿֿ , called *hāṭēph-seghôl*, and pronounced as a very short *ē*.

ֿֿֿֿֿֿ , called *hāṭēph-kāmēṣ*, and pronounced as a very short *o*.

b. Which of these forms it will take depends upon various circumstances ; yet, in general, it may be said that ֿֿֿֿֿֿ is by far the most common of the *hatephs*; while ֿֿֿֿֿֿֿֿ is preferred by \aleph ; and ֿֿֿֿֿֿֿֿֿֿֿֿ is oftenest found in the place of a lost vowel of the third (U) class [II. 2, 2].

2. At the end, a syllable may have either a vowel or one or two consonants.

1. A syllable ending in a vowel, whether fully or defectively written, is called a *simple syllable*.

2. A syllable ending in one or two consonants is called a *mixed syllable*. Mixed syllables are of two kinds, *closed* and *intermediate*.

a. A closed syllable is one whose last consonant completely severs that syllable from the one which follows. It can end in two consonants only when it is final.

(*a*) The end of a closed syllable, when it comes in the middle of a word, is indicated by a simple *she'wa*, which, since in this case it has no sound, is called a *silent she'wa*. When it comes at the end of a word it usually requires no sign, but the final ׀ takes a silent *she'wa*; and when a word ends in two consonants, each of them takes a silent *she'wa*.

(*b*) The gutturals, since they prefer a composite to a simple *she'wa*, seldom close a syllable in the middle of a word.

(*c*) When for any reason the consonant becomes silent, it loses the *she'wa* belonging to it.

b. An intermediate syllable is one whose last consonant, without being doubled, belongs at the same time to the following syllable. Intermediate syllables result —

(*a*) From the preference of the gutturals for composite *she'wa* [*a*, (*b*)].

(*b*) From the omission of *daghash forte* [3, 2, *a*, (*a*)].

(*c*) From the process of inflection.

(*d*) From composition.

3. The same consonant may close one syllable and begin another.

1. In such cases it is written but once, with a *daghash* in its bosom.

a. This *daghash* is called *daghash forte*, to distinguish it from the one used to mark the harder sounds of ב, ג, ד, ז, פ, ת, which is properly called *daghash lene*.

b. The point in the letters ב, ג, ד, ז, פ, ת, may be either *daghash forte* or *daghash lene*; hence it is necessary to remember that a *daghash forte* must always be preceded by a vowel, while *daghash lene* cannot stand even after a vocal *she'wa*.

c. *Daghash forte* in ב, ג, ד, ז, פ, ת, doubles their hard sounds.

2. There are certain limitations upon the use of *daghesh forte*.

a. It is seldom found in the gutturals, including ך. The result of its omission upon a preceding short vowel varies.

(a) Sometimes, especially in the case of ה and ך, the vowel remains unchanged, forming an intermediate syllable [2, 2, b, (b)].

(b) Oftener, especially in the case of א, ע, ך, it is lengthened, in compensation for the loss of the *daghesh*: — to ך, — to ך, and — to — [4, 1].

b. The *daghesh* is often omitted from other letters when they are followed by a vocal *sheva* [2, 2, b, (b)], yet not from ב, ג, ד, ה, פ, ת, since their value would thus be affected.

4. Each syllable has but one vowel, whose quantity depends partly upon the nature of the syllable and partly upon the position of the accent.

1. A simple syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a long vowel.

2. A closed syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a short vowel.

3. An intermediate syllable has a short vowel.

Exercises.

Read:—

מָקוֹם : זִקֵּן : חֲמוֹר : אֱלֹהִים : יֵלֵךְ : יִכְתֹּב : כְּתָבָה :
 וַיֵּרָא : יַעֲמֹד : מִשְׁלַל : גְּמִלִּיד : כְּתָבָתָם : וַתִּמְהַר :
 וַיִּבְרְכוּ : שְׁמִים : אֲבָרָהם :

Write:—

Dābhār, d'bhārîm, 'adhônîm, bārākh, Yîṣhāk, 'āmādh, nă'arāh, dîbbēr, wāyyîkḱōdh, t'sāppērû, hîthkātṭēbh, h'holēkh, Rîbhkāh.

IV.

NEW SYLLABLES.

REGARD for the laws of the preceding chapter, and similar considerations, often give rise to new syllables.

1. Two *she'was* can stand under successive consonants not only when both are silent, but when the first is silent and the second vocal. When, however, by inflection or composition, two vocal *she'was* are brought together, they cannot both remain, because a syllable would thus be made to begin with three consonants [III. 1]. To prevent this, —

1. The first *she'wa* is replaced by a short vowel : —

a. If simple, when the second also is simple, by —; when the second is composite, by the short vowel of the *hateph*.

b. If composite, by its own short vowel.

2. The second *she'wa* regularly remains vocal, making the new syllable an intermediate one, but sometimes becomes silent, especially in infinitives.

2. A word may end in two consonants, yet only when the last of them is a mute ; and even the combinations which would be allowable are often prevented by the introduction of a *helping-vowel*.

1. This vowel is commonly —, but when either of the consonants is a guttural, it is —, and after ^h it is —.

2. It is not accented.

3. It does not always cause the removal of *daghesh lene* and the silent *she'wa*.

3. A syllable can properly have but one vowel [III. 4], yet, owing to the difficulty of pronouncing *i*, *u*, and related sounds before the harder

gutturals ה, ח, ע, at the end of a word, there is inserted a slight *a*, called *pāthāḥ furtive*, which, though written *under*, is pronounced *before* the guttural, but is never accented.

Read:—

Exercises.

הַבְּבִדָּתִי : יִכְתְּבוּ : לְעִבְדִּי : לְבִתּוֹאֵל : לְאָכְלִי :
נֶעְמַד : נֶעְמְדוּ : לְשִׁתָּת : דָּרְדִּי : נָעַר : עֵין : שְׁלַחַתִּי :
שׁוּחַ : הַצְלִיחַ :

Write:—

The equivalents of בָּ+קָרְבוּ, בָּ+דִּבְרִי, וְ+חֲמִרִים, לִי+כָתַב (inf.); the equivalents, after dropping the vowel of the final syllable, of הַ+תַּעֲמִד, הַ+נָּעַר. Insert a helping vowel in בֵּית, שֶׁנָּעַר.



V.

THE TONE.

1. The accent in Hebrew is usually on the ultima; sometimes on the penultima [IV. 2, 2]; never farther from the end of a word.

2. The accent often affects the quantity of the vowels of a word; for, though—

1. The vowel of an accented syllable may be either long or short [III. 4, 1],—

a. The only short vowels which can have the accent are ֶ and ִ, and these are often lengthened, and they never stand in a simple final syllable.

6. The other short vowels falling under the accent are regularly lengthened.

2. A long but mutable vowel (a *pretonic vowel*) is often found in a simple syllable immediately preceding the tone.

3. Mutable vowels more remote from the tone are reduced to *sh^ewa*.

3. The position of the tone is indicated by one of a large variety of characters called *accents*. They serve not only to mark the accented syllable, but to show the grammatical relations of the words, and to represent musical sounds. The most important (for the present) of these accents are the following *distinctives*:—

1. —, *sillūk*, which with †, *sōph-pāsūk*, stands at the end of every verse, and answers to our period.

2. —, *’āthnāh*, which corresponds to a semicolon at the end of the first, when the verse is divided into two, or at the end of the second, when it is divided into three parts.

3. —, *s^eghōltā*, which is equivalent to a semicolon at the end of the first, when the verse is divided into three parts.

4. —, *zākēph-kāṭōn*, by which longer divisions are subdivided, as by a comma.

5. The remaining accents will be found classified in the appendix.

4. A secondary stress, marked by —, *mēth^ggh*, rests—

1. On a simple syllable at least two places from the accent.

2. On a simple syllable followed by a pretonic *sh^ewa*.

3. On any syllable, simple or intermediate, followed by a composite *sh^ewa*.

4. On a long syllable retained before *mak^gēph*.

5. On any syllable, or part of it, to which especial prominence is to be given.*

5. The last word of a verse, or of one of its longer divisions, said to be *in pause*, is often especially affected by the tone.

1. The accent sometimes recedes to a preceding vowel or *she'wa*.

2. The vowel upon which the pausal stress falls is often lengthened, while *she'wa* makes room for the vowel which it has displaced.

6. Two or more words are sometimes connected by a strong hyphen, —, called *măkkēph*. All but the last then lose their accents, and are often shortened.

Exercises.

Read:—

כְּתֹב : דְּבַר : כְּתִיבָה : דֶּרֶךְ : אֶהְיֶה : וְקָן : יִכְתֹּב :
 דְּבָרִים : כְּתִיבָתָם : הָאָדוֹן : הַשֵּׁלַח : כְּתִיבָה : יַעֲמֹד :
 מִי־הָאִישׁ : נִשְׁכַּע־לִי : דֶּרֶךְ : כְּתִיבָה :

Write:—

Hā'ishshāh, lālûn, kă'ashĕr, kôth^ebhî, yêl^ekhû, shô^abhôth,
 lĕ^ekhôl, yô^omădh, shāl^ehāh, mē'ālāthî, tōkhtăbh.

* The *methegh* is often helpful in determining the quantity of vowels defectively written. A ֿ with *methegh*, however, may be either *ā* or *ō*. It is oftenest *ā*, but when followed by ֿֿ it is usually *ō*. When followed by another ֿ its value must be ascertained by other means.

VI.

THE PRONOUNS.

THE language has forms for the personal, demonstrative, relative, and interrogative pronouns.

1. The Personal Pronouns are : —

<i>Sing.</i>			<i>Plur.</i>		
1 C.	אֲנִי or אֲנִי	<i>I;</i>	1 C.	אֲנֵהְנוּ or נֵהְנוּ	<i>we;</i>
2 M.	אַתָּה	} <i>thou;</i>	2 M.	אַתֶּם	} <i>ye;</i>
2 F.	אַתָּה* (אַתִּי)		2 F.	אַתֶּנָּה (אַתֶּן)	
3 M.	הוא	<i>he;</i>	3 M.	הֵם or הֵמָּה	} <i>they.</i>
3 F.	היא	<i>she.</i>	3 -F.	הֵן or הֵנָּה	

2. The Demonstrative Pronouns are : —

1. Pointing to a near object, —

<i>Sing.</i>		<i>Plur.</i>	
M.	זֶה } <i>this.</i>	C.	אֵלֶּה <i>these.</i>
F.	זֹאת }		

2. Pointing to a remote object, the personal pronoun of the third person in its various forms.

* It is evident that this word was originally *'attî*, and that the *daghesh forte* and the silent *sh'wa* are retained contrary to III. 3, and III. 2, a, (a), to indicate its origin.

3. The Relative Pronoun is the indeclinable **אֲשֶׁר**, —

1. Sometimes replaced by the prefix **שֶׁ** or **שֶׁי**;

2. Usually supplemented by a personal pronoun representing the antecedent.

4. The Interrogative Pronouns are : —

1. Referring to persons, the indeclinable **מִי**, *who*?

2. Referring to things, the indeclinable **מַה**, usually connected with the following word by *makkeph*, and variously pointed.

a. In close connection, —

(a) Before most consonants it takes ; while the **ה**, though usually left standing in the text, is assimilated, giving rise to a *daghesh forte* in the first letter of the next word.

(b) Before gutturals its form is determined partly by the strength of the guttural and partly by its vocalization; for when an intermediate syllable is formed, as is sometimes the case with **ה** and **ה**, is used; but when this is not done, **ה** is preceded by or , and **ה** and **ע** by , unless a follows the guttural; then all three are preceded by . Before **א** and **ר** the vowel is always .

b. In looser relations the pronoun takes either or , according to the stress upon it, always having in pause.

5. The copula in Hebrew is usually omitted, but its place is often supplied by the pronoun of the third person.

Read:—

Exercises.

אֵתָהּ: אֲנִי: הִנֵּה: אַתָּם: מִי: אֵלֶּה:

אֲתִנֶּה: אֲנִכִּי: זֶה: הוּא: מִזֶּה: מִה־אֵלֶּה: מִה־זֹּאת:

מִהֵיוֹא : מִי אֵת : אֲנִי רִבְקָה : מִי יְהוָה : אֵת־הָהוּא
יְהוָה :

Write:—

Ye. She. Them. These. Which. Who (am) I? Thou (art) Ribhḳah. What (is) he? Who (art) thou (M.)? Who is this?

VOCABULARY.

רִבְקָה, F., *Ribhḳah* (Rebecca).

יְהוָה, M., *Yahweh* (Jehovah), properly written יְהוָה, but always, as

here, pointed with the vowels of אֲדֹנִי, which is substituted for it by the Jews.



VII.

THE STEMS AND VOICES OF THE VERB.

THE Hebrew verb admits of the distinctions of stem, voice, mode, tense, person, number, and gender. The broadest of these is that of *stem*, which relates to the *species* of the action or state expressed by the verb. There are *five* principal stems :*—

1. The first stem, the simplest form of the verb, may be represented by the form כָּתַב, meaning *he wrote*.

* The use of the term *conjugation* in the discussion of the Hebrew verb is to be condemned, as also the hitherto current names for the stems, *Kal*, *Niphal*, etc. The names *primitive*, *reflexive*, etc., are much to be preferred. In the following pages, for the sake of convenience, the Roman numerals I., II., etc., will often be used instead of these names.

2. The second stem, represented by **נִקְתַּב**, which was originally reflexive, is oftener a passive of the first.

3. The third stem, represented by **הִקְתִּיב**, is a causative of the first. It has a proper passive of the form **הִקְתַּב**, which is sometimes reckoned another stem.

4. The fourth stem, represented by **בִּקְתַּב**, is properly an intensive or frequentative of the first. It also has a passive of its own, of the form **בִּקְתַּב**.

5. The fifth stem, represented by **הִתְקַתַּב**, is primarily a reflexive of the fourth, from which it is clearly derived.

There are a few other stems, but, since they are rare or irregular, they may best be explained as they occur.

Exercises.

Read:—

בִּקְתַּב : נִקְתַּב : הִקְתִּיב : הִתְקַתַּב : כָּתַב : הִקְתַּב : הִתְקַתַּב :
 כָּתַב : מָשַׁל : סָפַר : הִתְמַשֵּׁל : נִדְבַר : הִדְבֵּר :
 נִשְׁמַר : הִשְׁתַּמֵּר :

Write:—

I., II., and IV. P., of	סָפַר ;
II., IV. A., and III. A., of	מָשַׁל ;
IV. A. and P., and III. A., of	נִדְבַר ;
II., III. P., and V., of	כָּתַב ;
I., II., and IV. A., of	נִשְׁמַר .

VOCABULARY.

דָּבַר, (*drive*), *speak*; II. *converse*;

III. *subdue*; IV. *speak*; V. = II.

The ת of stem V. is in this case assimilated to ד, which is therefore doubled.

כָּתַב, *write, inscribe, prescribe*;

II., P. of I.; IV. *prescribe*. The other stems are not in use.

מָשַׁל, (*stand*), *rule, resemble*;

II. = I. 3; III. *make rule, com-*

pare; IV. *speak in parables*;

V. = I. 3.

סָפַר, *count*; II., P. of I.; IV. *tell*.

שָׁמַר, *watch*; II. *take heed*; IV. *re-*

gard; V. *observe*. The ת of stem

V. is transposed with the first

radical, as in every case when the

latter is a dental.



VIII.

THE MODES, TENSES, Etc.

EACH of the forms given as representatives of the various stems and voices is inflected, to denote mode, tense, person, number, and gender.

1. There are properly but two modes, the *indicative* and the *imperative*; besides which, however, there are two verbal nouns, an abstract and a concrete, called respectively the *infinitive* and the *participle*. The subjunctive is supplied by certain modifications of the indicative, which will be explained in a later chapter.

2. The indicative has two so-called tenses, which, however, simply distinguish complete from incomplete action, referring only indirectly to time. They are therefore best named the *perfect* and the *imperfect*.

3. There are distinct forms for each of the *three persons* in both tenses of the indicative, but the imperative has only the second person.

4. *Two numbers* only are distinguished in inflection, for the dual has disappeared from the verb.

5. The first person always has the same form in both genders, and there is a common form in the third person plural of the perfect ; but in all other cases the *masculine* and the *feminine* are distinguished in inflection.



IX.

THE MEANS OF INFLECTION.

THE verb is inflected partly by means of changes in the stem, and partly by means of *preformatives* and *affirmatives*, mostly derived from the personal pronouns.

1. The stem will be found to be of one general form in the perfect, and of another in the imperfect, the imperative, and the infinitive. The participle of the first and second stem follows the analogy of the perfect ; in other cases, that of the imperfect.

2. The preformatives and affirmatives are as follows : —

PERFECT.		IMPERFECT.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3 M. —	יְ	3 M. — י	יְ
3 F. הַ	יְ	3 F. תַּ	תַּ
2 M. תַּ	תַּ	2 M. תַּ	תַּ
2 F. תַּ	תַּ	2 F. תַּ	תַּ
1 C. תִּי	נִי	1 C. אֶ	נִי

IMPERATIVE.

	<i>Sing.</i>	<i>Plur.</i>
2 M.	_____	יְ_____
2 F.	יְ_____	נָה_____

The participle in the last three stems takes the preformative מ.

3. These preformatives and affirmatives variously affect the stem.

1. The preformatives, —

a. When they immediately precede the first radical, if the radical have a *she'wa*, take a short vowel, forming a closed syllable; thus, כָּתַב + י = יִכְתֹּב. If it have a vowel, they take a *she'wa*; thus, כָּתַב + י = יִכְתֹּב.

b. When they are separated from the root by the characteristic of a stem, they displace ה; thus, הִכְתִּיב + י = יִכְתִּיב, and הִתְכַּתֵּב + י = יִתְכַּתֵּב.

2. The affirmatives, —

a. If they are mere vowels, occasion a new division of syllables and attract the tone. Then, except in III., the preceding vowel gives place to a vocal *she'wa*; thus, הָ + כָּתַב = כָּתַבָּהּ, but הָ + הִכְתִּיב = הִכְתִּיבָהּ.

b. If they are (or were) simple syllables, they produce neither of these effects, but often require a change in the preceding vowel.

(*a*) A אָ gives place to אַ in any of the perfects, as also in the imperfect and the imperative of II., and usually in the imperfect and the imperative of V.; thus, אָ + כָּתַב = כָּתַבְתָּ, but אָ + יִכְתֹּב = יִכְתֹּבְנָהּ.

(*b*) A יָ gives place to יַ in the perfect, and to יֵ in the imperfect and the imperative of III.; thus, יָ + הִכְתִּיב = הִכְתִּיבְתָּ, and יָ + תְכַתֵּב = תְכַתֵּבְנָהּ.

c. If they are closed syllables, they attract the tone, while the vowel immediately preceding is shortened, and one more remote, if mutable, is replaced by a vocal *she'wa*; thus, $\text{תָּם} + \text{כָּתַב} = \text{כָּתְּבָתָם}$, and $\text{תָּם} + \text{הִכְתִּיב} = \text{הִכְתְּבָתָם}$.*

Exercise.

Combine:—

נ + כָּתַב : כָּתַב + תָּן : ת + כָּתַב : הִכְתִּיב + וי :
 נִכְתַּב + נוּ : הִתְכַּתֵּב + וי : ת + הִכְתִּיב : ת + כָּתַב + וי :
 ת + כָּתַב + י : כָּתַב + תִּי : כָּתַב + נוּ : ת + הִתְכַּתֵּב + נָה :
 נ + הִכְתַּב : הִכְתִּיב + נָה : ת + כָּתַב + י : כָּתַב + נָה :
 הִכְתִּיב + תָּם : מ + הִתְכַּתֵּב : מ + כָּתַב : ת + הִכְתִּיב + י :
 כָּתַב + י : ת + הִכְתַּב + וי :

* The derivation of most of these elements of inflection is pretty clear. Thus, in the perfect, the affirmatives of the second sing. and plur. and the first plur. are evidently pronouns more or less affected by their connection with the verb. The same pronouns, still farther abbreviated, are discoverable in the corresponding forms of the imperfect. The pronominal origin of the preformative of the first sing. in the imperfect is also apparent, but the affirmative of the corresponding form in the perfect, though it retains the final vowel of the pronoun of the first sing., has exchanged its כ for a ת. The affirmative of the third sing. fem. in the perfect, originally תָּ, retains only its vowel, lengthened, while the consonant constitutes the preformative of both the singular and the plural in the imperfect. The affirmative י or יי may be compared with הוּם, the original form of the pronoun of the third plur. masc., while נָה is referred to the feminine form of the same pronoun. The preformative of the third sing. masc. in the imperfect is of doubtful origin, but the affirmative יי of the second sing. fem. in the imperfect is the same termination which is sometimes found attached to the pronoun of the second sing. fem. Both the preformative and the affirmative have been referred to the pronoun of the third sing.; the former to the masculine, the latter to the feminine form of it.

X.

THE FIRST STEM.

THE first or primitive stem of the verb **כָּתַב** has the following inflection :—

PERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	כָּתַב	3 C. כָּתְבוּ
3 F.	כָּתְבָה	
2 M.	כָּתַבְתָּ	2 M. כָּתְבֶתֶם
2 F.	כָּתַבְתְּ	2 F. כָּתְבֶינָה
1 C.	כָּתַבְתִּי	1 C. כָּתְבֵנוּ

IMPERFECT.

3 M.	יִכְתֹּב	3 M. יִכְתְּבוּ
3 F.	תִּכְתֹּב	3 F. תִּכְתְּבֶנָה
2 M.	תִּכְתֹּב	2 M. תִּכְתְּבוּ
2 F.	תִּכְתְּבִי	2 F. תִּכְתְּבֶנָה
1 C.	אֶכְתֹּב	1 C. נִכְתֹּב

IMPERATIVE.			
<i>Sing.</i>		<i>Plur.</i>	
2 M.	כְּתֹב	2 M.	כְּתֹבוּ
2 F.	כְּתִיבִי	2 F.	כְּתִיבנה
INFINITIVE.		PARTICIPLES.	
<i>Absolute.</i>	<i>Construct.</i>	<i>Active.</i>	<i>Passive.</i>
כְּתוֹב	כְּתֹב	כְּתֹב	כְּתוּב

1. The internal changes not already explained are partly euphonic and partly characteristic.

1. The characteristic vowel of the perfect is ִ. In the imperfect, the imperative, and the infinitive construct it is replaced by ִ [fr. ִ, V. 2, 1, *b*]. In the infinitive absolute this latter vowel is farther lengthened, becoming an immutable ִ. In the participle the ִ of the perfect is replaced by ִ [fr. ִ, V. 2, 1, *b*] or ִ.

2. The pretonic vowel ִ, which is found in the nude perfect, the infinitive absolute, and the passive participle, is dropped in the imperative and the infinitive construct, but is lengthened and corrupted into an immutable ִ in the active participle.

3. The preformative vowel of the imperfect, regularly ִ, is changed to ִ in the first com., through the influence of ִ [comp. III. 1, 2, *b*].

4. The disappearance of the characteristic vowel before the endings ִ and ִ in the imperative second sing. fem. and second plur. masc. gives rise to an intermediate syllable [IV. 1].

2. Certain peculiarities of this stem, or of the Hebrew verb in general, deserve attention.

1. The passive participle is supposed to be a relic of a proper passive once formed from this stem.

2. The infinitives, as their names imply, are differently used.

a. The infinitive absolute, which is comparatively rare, is generally used adverbially in connection with a finite verb: before it, to denote intensity; after it, to denote continuance.

b. The infinitive construct meets all the requirements of a substantive, though it is most frequently used like the English infinitive.

3. In translating isolated verbs, the perfect may be rendered by our past indefinite, and the imperfect by our future.

Read:—

Exercises.

אָכַתָּב : כָּתַב : תִּכְתְּבוּ : כָּתַבְתָּ : כָּתַבְתֶּם :
 תִּכְתְּבֶנָּה : כָּתַב : נִכְתַּב : כָּתַבִּי : כָּתַבְנוּ : כָּתַבְהָ :
 תִּכְתְּבֶנָּה : כָּתַב : כָּתַבְתֶּם : כָּתַבְתִּי : כָּתַבְתֶּם :
 מִשַּׁל : מִשַּׁל : מִשַּׁל : מִשַּׁל : אִמְשַׁל : מִשַּׁלְוּ : דִּבֵּר :
 יִסְפְּרוּ : סִפְּרָה : סִפְּרֶתֶם : שָׁמַר : שָׁמַר : סִפֵּר : שָׁמְרָתִי :
 שָׁמְרוּ : אִסְפֵּר : שָׁמַר : שָׁמַר : תִּשְׁמְרוּ : יִסְפֵּר :
 שָׁמַר : אִשְׁמַר : יִשְׁמַר :

Write:—

The following forms of כָּתַב; perfect, third plur., second fem. sing., first sing., second plur. fem.; imperfect, third sing. masc., second plur. fem., third plur. masc., second

sing. fem., third sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle, p.

Thou (M.) ruledst. They ruled. Thou (M.) wilt rule. They (M.) will rule. He counted. Thou (M.) countedst. She watched. I watched. They (M.) will rule. Counting. Ye (M.) watched. We watched. Count ye (M.). Watched. She will watch. Thou (M.) wilt count. We shall watch. Ye (M.) will count. They (M.) will watch. Saying. I will carefully count.



XI.

THE SECOND STEM.

THE second or reflexive stem undergoes the following changes in inflection:—

PERFECT.	
<i>Sing.</i>	<i>Plur.</i>
3 M. נִכְתַּב	3 C. נִכְתְּבוּ
3 F. נִכְתְּבָה	
2 M. נִכְתַּבְתָּ	2 M. נִכְתַּבְתֶּם
2 F. נִכְתַּבְתְּ	2 F. נִכְתַּבְתֶּן
1 C. נִכְתַּבְתִּי	1 C. נִכְתַּבְנוּ

IMPERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	יִכְתֹּב	יִכְתְּבוּ
3 F.	תִּכְתֹּב	תִּכְתְּבנה
2 M.	תִּכְתֹּב	תִּכְתְּבוּ
2 F.	תִּכְתְּבִי	תִּכְתְּבנה
I C.	אִכְתֹּב	נִכְתֹּב

IMPERATIVE.

2 M.	הִכְתֵּב	2 M.	הִכְתְּבוּ
2 F.	הִכְתְּבִי	2 F.	הִכְתְּבנה

INFINITIVE.

<i>Absolute.</i>		<i>Construct.</i>
הִכְתֵּב	נִכְתֵּב	הִכְתֵּב

PARTICIPLE.

נִכְתֵּב

1. The characteristic of this stem is נ, which, upon being prefixed to the root, forms a syllable in one of three ways :—

1. With the first radical by the help of the short vowel — in the perfect, one form of the infinitive absolute, and the participle.

2. With an assumed ה and the short vowel, after assimilation to the first radical, in the imperative and the infinitive.

3. With the personal preformative [IX. 3, 1, 6] and the short vowel, after assimilation to the first radical, in the imperfect.

2. The vowel of the base varies in this as in the first stem. In the perfect it is ִ; in the imperfect, the imperative, and the infinitive construct, ִ, preceded by a pretonic ִ; in the infinitive absolute, ִ, sometimes ִ. In the participle the ִ of the perfect is simply lengthened to a mutable ִ.

Exercises.

Read:—

נִכְתְּבוּ : יִכְתְּבוּ : הִכְתְּבֵנָה : הִכְתְּבוּ : נִכְתְּבָה :
 נִכְתְּבוּ : יִכְתְּבוּ : הִכְתְּבוּ : אִכְתְּבוּ : תִכְתְּבוּ :
 נִכְתְּבוּ : יִכְתְּבוּ : תִכְתְּבוּ : נִכְתְּבוּ : נִכְתְּבוּ :
 נִשְׁמְרוּ : יִשְׁמְרוּ : נִדְבְּרוּ : נִמְשְׁלוּ : נִשְׁמְרוּ :
 הִשְׁמְרוּ : תִשְׁמְרוּ : הִשְׁמְרוּ :

Write:—

The following forms of this stem: perfect, first plur., first sing., third sing. masc., second plur. masc., second sing. masc.; imperfect, third sing. fem., second plur. fem., third plur. fem., second sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle.

Conversing. I resembled. They (M.) will be counted. Thou (M.) wilt take heed. Take ye (M.) heed. Thou (M.) tookest heed. Take thou (M.) heed. Ye (M.) resembled.

XII.

THE THIRD STEM.

THE third or causative stem, active and passive, takes the following forms :—

PERFECT.

<i>Active.</i>			<i>Passive.</i>		
SING.	PLUR.		SING.	PLUR.	
3 M. הִכְתִּיב	} C. הִכְתִּיבוּ		3 M. הִכְתֵּב	} C. הִכְתֵּבוּ	
3 F. הִכְתִּיבָה			3 F. הִכְתֵּבָה		
2 M. הִכְתִּיבְתָּ	הִכְתִּיבְתֶּם		2 M. הִכְתֵּבְתָּ	הִכְתֵּבְתֶּם	
2 F. הִכְתִּיבְתְּ	הִכְתִּיבְתֶּן		2 F. הִכְתֵּבְתְּ	הִכְתֵּבְתֶּן	
I C. הִכְתִּיבְתִּי	הִכְתִּיבְנוּ		I C. הִכְתֵּבְתִּי	הִכְתֵּבְנוּ	

IMPERFECT.

3 M. יִכְתֹּב	יִכְתֹּבוּ	3 M. יִכְתֵּב	יִכְתֵּבוּ
3 F. תִּכְתֹּב	תִּכְתֹּבְנָה	3 F. תִּכְתֵּב	תִּכְתֵּבְנָה
2 M. תִּכְתֹּב	תִּכְתֹּבוּ	2 M. תִּכְתֵּב	תִּכְתֵּבוּ
2 F. תִּכְתֹּבִי	תִּכְתֹּבְנָה	2 F. תִּכְתֵּבִי	תִּכְתֵּבְנָה
1 C. אִכְתֹּב	נִכְתֹּב	1 C. אִכְתֵּב	נִכְתֵּב

IMPERATIVE.				
	Active.		Passive.	
	SING.	PLUR.		
2 M.	הִכָּתֵב	הִכָּתִיבוּ	WANTING.	
2 F.	הִכָּתִיבִי	הִכָּתִיבְנָה		
INFINITIVE.				
	ABS.	CONST.	ABS.	CONST.
	הִכָּתֵב (י)	הִכָּתֵב	הִכָּתֵב	הִכָּתֵב
PARTICIPLE.				
	מִכָּתֵב		מִכָּתֵב	

1. The characteristic of this stem is properly **ה**, followed in the active by **כ**, and in the passive by **כ**; but both of these elements are variously modified.

1. The consonant yields to the other preformatives when they are used [IX. 3, 1, *b*].

2. The vowel of the active is weakened to **א** in the perfect, but retained in all other cases; that of the passive is corrupted to **א** (ö) in most regular verbs, but retained sometimes before **ש**.

2. The vowel of the base, —

1. In the active originally **א** in the perfect, but **א** elsewhere, —

a. Whether **א** or **א**, becomes **א** in forms without affirmatives (except the imperative second masc. and the infinitive abs.), and also in those with affirmatives consisting of vowels [IX. 3, 2, *a*].

b. The becomes in the forms just excepted, and those of the imperfect and the imperative having syllabic affirmatives [IX. 3, 2, b, (b)].

c. The remains in forms of the perfect with syllabic affixes [*id.* b, c].

2. In the passive originally , remains, except in the infinitive absolute, where it becomes , and in the participle, where it is lengthened to .

3. The participle takes the prefix ב.

4. The imperative of the passive occurs so seldom (twice) that it is omitted from the paradigms.

Read:—

Exercises.

מִכְתָּב: הַכְּתִיב: הַכְּתִיב: הַכְּתִיבוּ: נִכְתָּב:
הַכְּתִיב: תִּכְתְּבֶנָּה: תִּכְתֹּב: הַכְּתִיבָה: הַכְּתִיבָת:
יִכְתְּבוּ: תִּכְתְּבֶנָּה: הַכְּתִיבוּ: תִּכְתְּבִי: יִכְתִּיב:
הַכְּתִיבָת: הַכְּתִיבָתָם: הַכְּתִיבָתָן: יִכְתִּיבוּ: הַכְּתִיבָתִי:
הַמְשִׁיל: יִדְבִּיר: הַמְשִׁיל: תִּמְשִׁיל: הַמְשִׁיל:
יִמְשְׁלוּ: מִמְשִׁיל:

Write:—

The following forms of this stem: perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. first sing., A. second sing. fem., P. second

sing. masc.; imperfect, A. third sing. fem., P. third sing. masc., P. second plur. fem., A. first plur., A. second plur. masc., P. first sing., A. second sing. masc., P. second sing. masc., P. second sing. fem.; imperative, second sing. fem., second plur. fem.; infinitive, A. abs., P. abs.; participle, A.

I will make rule. Ye (M.) made rule. She will subdue. Subdue thou (M.). Made to rule. We were made to rule. Thou (M.) wilt be made to rule.



XIII.

THE FOURTH STEM.

THE fourth or intensive stem, active and passive, is thus inflected:—

PERFECT.			
<i>Active.</i>		<i>Passive.</i>	
SING.	PLUR.	SING.	PLUR.
3 M. כָּתַב	C. כָּתְבוּ	3 M. כָּתַב	C. כָּתְבוּ
3 F. כָּתְבָה		3 F. כָּתְבָה	
2 M. כָּתְבֶתָּ	כָּתְבֶתֶם	2 M. כָּתְבֶתָּ	כָּתְבֶתֶם
2 F. כָּתְבִיתָ	כָּתְבִיתֶן	2 F. כָּתְבִיתָ	כָּתְבִיתֶן
1 C. כָּתְבִיתִי	כָּתְבִינוּ	1 C. כָּתְבִיתִי	כָּתְבִינוּ

IMPERFECT.

<i>Active.</i>		<i>Passive.</i>	
SING.	PLUR.	SING.	PLUR.
3 M. יִכְתֹּב	יִכְתְּבוּ	3 M. יִכְתָּב	יִכְתְּבוּ
3 F. תִּכְתֹּב	תִּכְתְּבֶנָּה	3 F. תִּכְתָּב	תִּכְתְּבֶנָּה
2 M. תִּכְתֹּב	תִּכְתְּבוּ	2 M. תִּכְתָּב	תִּכְתְּבוּ
2 F. תִּכְתְּבִי	תִּכְתְּבֶנָּה	2 F. תִּכְתְּבִי	תִּכְתְּבֶנָּה
1 C. אִכְתֹּב	נִכְתֹּב	1 C. אִכְתָּב	נִכְתָּב

IMPERATIVE.

2 M. כִּתֹּב	כִּתְּבוּ
2 F. כִּתְּבִי	כִּתְּבֶנָּה

WANTING.

INFINITIVE.

ABS.	CONST.	ABS.	CONST.
כִּתֹּב	כִּתֵּב	כִּתֹּב	כִּתֵּב

PARTICIPLE.

מִכְתֵּב

מִכְתָּב

1. The characteristic of this stem is the *daghesh forte* in the second radical.

2. The vowel preceding the doubled letter, —

1. In the active, originally —, is weakened to — in the perfect, but preserved in all other cases.

2. In the passive is —.

3. The vowel following the doubled letter, —

1. In the active was originally — in the perfect, elsewhere —. The latter vowel is regularly lengthened to —. The former, also, often becomes — in forms without affirmatives, but remains in forms with syllabic affirmatives. In the infinitive absolute the vowel is sometimes —, as in I.

2. In the passive originally —, becomes, in the infinitive absolute, —; in the participle, —; elsewhere remaining unchanged.

In a simple, independent sentence, the subject, if the predicate be a substantive, precedes it; if the predicate be a verb, the subject follows it, but precedes the object. The arrangement of a sentence, however, may be changed for the sake of emphasizing one of its members.

Read: —

Exercises.

כָּתַבְתָּ : כָּתְבוּ : כָּתַבְתִּי : כָּתְבוּ : כָּתְבוּ : כָּתְבוּ :
 מִכְתָּב : כָּתַב : יָכַתְב : תִּכְתֵּב : תִּכְתְּבִי :
 תִּכְתְּבוּ : יִכְתְּבוּ : כָּתְבֵתָם : כָּתְבֵתִי : כָּתַב :
 כָּתְבֵנָה : תִּכְתְּבֵנָה : כָּתְבֵתָ : תִּכְתְּבֵנָה : אֶכְתֵּב :
 כָּתְבֵתָ : תִּכְתֵּב :
 סֵפֶר : דָּבָר * : תִּדְבֹר : מִמֶּשֶׁל : מְסַפֵּר : סִפְרִי :
 יִדְּבֹרוּ : דִּבְרֵת : יְסַפְּרוּ : נְסַפֵּר : מְדַבֵּר : יִדְּבֹרוּ :
 דִּבֵּר : דִּבְרֵתִי : דִּבְרֵנוּ : תְּסַפֵּר : נִדְּבֹר : הוּא אֲשֶׁר

* This verb, like two others, has *s'ghol* instead of *šere*, except in pause.

דָּבַר יְהוָה : אֶסְפֹּר כָּל-אֲשֶׁר דָּבַר יְהוָה : אֶל-מִי
 * דִּבְרָתִי :

Write:—

The following forms of this stem: perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. third sing. masc., A. second sing. masc., P. first sing., A. second sing. fem.; imperfect, A. third sing. fem., P. second sing. fem., A. first plur., A. second sing. fem., P. third plur. masc., P. third sing. masc., A. second plur. masc., A. first sing., P. first plur., P. second plur. fem.; imperative, second sing. fem., second sing. masc.; infinitive, A. const., P. const.; participle, P.

She spake. Ye (M.) spake. He will speak. I told. Tell ye (M.). Thou (F.) spakest. Speak ye (F.). It will be told. They (F.) will speak. He will tell. I will tell. It will be spoken. I, Yahweh, spake. What spakest thou (M.) to Ribhkah?

VOCABULARY.

אֶל (almost always with <i>makkeph</i>), to, toward.		כָּל (with <i>makkeph</i> , כָּל), M., the whole, all.
--	--	---

* The six letters which may take *daghesh lene* [I. 2, 3] omit it, not only when the preceding vowel [III. 3, I, b] belongs to the same word, but also when it is the final vowel of a word closely connected with the one in which they stand.

XIV.

THE FIFTH STEM.

THE fifth or reflexively intensive stem gives rise to the following forms :—

PERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	הִתְבַּתֵּב	3 C. הִתְבַּתְּבוּ
3 F.	הִתְבַּתְּבָה	
2 M.	הִתְבַּתְּבֶתָּה	2 M. הִתְבַּתְּבַתֶּם
2 F.	הִתְבַּתְּבֶתְּהָ	2 F. הִתְבַּתְּבַתְּנָה
I C.	הִתְבַּתְּבִיתִי	I C. הִתְבַּתְּבִינוּ

IMPERFECT.

3 M.	יִתְבַּתֵּב	3 M. יִתְבַּתְּבוּ
3 F.	תִּתְבַּתֵּבָה	2 F. תִּתְבַּתְּבֶנָּה
2 M.	תִּתְבַּתֵּבָה	2 M. תִּתְבַּתְּבוּ
2 F.	תִּתְבַּתְּבִי	2 F. תִּתְבַּתְּבֶנָּה
I C.	אֶתְבַּתֵּב	I C. נִתְבַּתֵּב

IMPERATIVE.

	<i>Sing.</i>			<i>Plur.</i>
3 M.	הִתְפַּתֵּב		2 M.	הִתְפַּתְּבוּ
3 F.	הִתְפַּתְּבִי		2 F.	הִתְפַּתְּבֶנָּה

INFINITIVE.

<i>ABS.</i>		<i>CONST.</i>
הִתְפַּתֵּב		הִתְפַּתֵּב

PARTICIPLE.

מִתְפַּתֵּב

1. The characteristic of this stem is ת prefixed to the fourth. This consonant forms a syllable —

1. With the preformatives, by the aid of the short vowel ְ, in the imperfect and the participle.

2. With an assumed ה, by the aid of the same short vowel, in all other cases.

2. The vowel preceding the doubled radical is the original ְ throughout the stem.

3. The vowel following the second radical, originally ְ in the perfect, but elsewhere ִ, usually becomes ִ in forms without affirmatives, but regularly remains or becomes ִ in forms with syllabic affirmatives.

4. This stem also has a passive, which, however, occurs so seldom that its inflection is omitted.

*Read:—***Exercises.**

הִתְפַּתְּבוּ : מִתְפַּתֵּב : תִּתְפַּתְּבוּ : הִתְפַּתְּבִי :
 אֲתַפַּתֵּב : תִּתְפַּתְּבִי : יִתְפַּתְּבוּ : הִתְפַּתְּבֶתֶן :
 הִתְפַּתְּבָה : תִּתְפַּתֵּב : הִתְפַּתְּבֶתִי : הִתְפַּתְּבֶת :
 מְדַבֵּר : אֲשַׁתְּמַר : יִשְׁתְּמַר : יִתְמַשֵּׁל :

Write:—

The following forms of this stem: perfect, second sing. fem., third sing. masc., third plur., second plur. masc., first plur.; imperfect, third sing. masc., second plur. fem., third plur. fem., second sing. fem., first plur.; imperative, second sing. masc., second plur. fem.; infinitive, abs., const.

I am like. We addressed. They will observe. Ye (F.) will be like. Observe thou (M.). Ye (M.) will address. They observed all which I spake.



XV.

THE GENDERS AND NUMBERS OF THE NOUN.

THE Hebrew noun, though it has almost entirely lost the terminations distinguishing the cases, has preserved the distinctions of gender and number.

1. These relations are distinguished as follows:—

1. The noun has two genders.

- a.* The masculine has, in the singular, no peculiar mark.
- b.* The feminine commonly, but not necessarily, takes a termination : —
 - (*a*) Sometimes, especially in participles, ת, but —
 - (*b*) Usually תִּ, derived from the above by dropping ת and lengthening a preceding —.
2. There are three numbers : —
 - a.* The singular has already been discussed.
 - b.* The dual has the termination יִם, which, in the feminine, is appended to the original termination ת.
 - c.* The plural takes, —
 - (*a*) In masculines, and a few feminines, יִם.
 - (*b*) In feminines, and a few masculines, וֹת.

2. The addition of these terminations often produces changes in the noun to which they are affixed.

1. The feminine termination ת, being attached to the noun by means of a helping vowel [IV. 2], does not attract the tone, but it sometimes causes the vowel immediately preceding it to be shortened.

2. The other terminations attract the tone and occasion a new division of syllables, in which the penultima usually retains or receives a long vowel, while vowels more remote from the accented syllable disappear [V. 2].

3. Adjectives are treated in all respects as nouns of the same form.

Exercises.

Read, giving only the gender and number : —

סוּם : סוּסִים : סוּסָה : סוּסוֹת : סוּסָתִים : סוּסִים :
 נָרִיב : נָרִיבָה : נָרִיבִים : נָרִיבָתִים : מִצָּב : מִצָּבִים :

מִצְבוֹת : כְּתִיב : כְּתִיבָה : כְּתִיבִים : כְּתִיבָה : כְּתִיבָה :
 כְּתִיבִים : מִלְּךָ : מִלְּכָה : מִלְּכוּת :

Write:—

The sing. fem., plur. masc., dual fem., plur. fem., and dual masc. of מִלְּךָ; the plur. and dual of צִמְדִּים; the dual and plur. of בְּתוּלָה; the plur. and dual of יָד; the sing. fem. and plur. fem. of מִשְׁלָל; the plur. masc., dual masc., and plur. fem. of זֶקֶן; the plur. and dual of בֶּסֶף.



XVI.

THE STATES OF THE NOUN.

AN effect similar to that of the terminations distinguishing the genders and the numbers is produced by a dependent word or clause, especially in the case of the genitival relation. The form which the governing noun then takes is called the *construct*, in distinction from the usual or *absolute state*. (Comp. the infinitive.) The dependent noun suffers no change.

1. In masculines the construct differs from the absolute state, —

1. In the singular, if at all, in that a mutable vowel in the ultima is shortened, in the penultima disappears.

2. In the dual and plural, in that a pretonic vowel disappears, while the termination, having lost its ם, becomes י.

2. In feminines the construct differs from the absolute, if at all, —

1. In the singular, in that the original ending הָ is restored to תָּ , while a pretonic vowel disappears.

2. In the dual, in that, although the characteristic of the feminine, ת , is retained, the word is in other respects treated like a masculine plural.

3. In the plural, in that a pretonic vowel disappears.

3. The construct of a masculine having a feminine form, or a feminine having a masculine form, is an abbreviation of the given form without regard to gender.

It is clear, from the nature of the construct, that it cannot be separated from the dependent noun.

Exercises.

Read, giving only the gender, number, and state :—

סוֹם : סוֹסֶת : סוֹסִים : סוֹסֵי : סוֹסוֹת :
 סוֹסָה : נָרִיב : נְרִיבוֹת : נְרִיבֵי : מִצֵּב : מִצְבֹּת :
 מִצְבֹּתֵי : כְּתֵב : כְּתִיבוֹת : כְּתִיבֹת : כְּבֵר : כְּבֹדֶת :
 כְּבֹדֵי : מִלֵּךְ : מְלָכוֹת : מְלָכֵי :

Write :—

The following constructs : dual masc., plur. masc., dual fem., plur. fem., and sing. masc. of טוֹב ; dual and plur. of צֶמֶד ; sing. and plur. of בְּתוּלָה ; sing. and dual of יָד ; sing. masc., plur. fem., and sing. fem. of מִשְׁלַל ; plur. fem., plur. masc., dual masc., and sing. fem. of זָקֵן ; plur. and dual of בֶּסֶךְ .

XVII.

THE NOUN WITH SUFFIXES.

WHEN the dependent genitive is a personal pronoun it is more or less abbreviated and attached as a suffix to the construct of the governing noun. The noun itself is then often farther modified in accordance with the laws of accent and quantity.

1. The personal suffixes in both genders and numbers, for both numbers of the noun, are : —

WITH SINGULAR NOUNS.

<i>Sing.</i>		<i>Plur.</i>
I C.	יְֹ my.	I C. נִיֹּ our.
2 M.	יְֹ } thy.	2 M. כֶּםֹ } your.
2 F.	יְֹ } thy.	2 F. כֶּןֹ } your.
3 M.	יְֹ his.	3 M. םֹ } their.
3 F.	יְֹ her.	3 F. ןֹ } their.

WITH PLURAL NOUNS.

I C.	יְֹ my.	I C. יְֹ our.
2 M.	יְֹ } thy.	2 M. יְֹ } your.
2 F.	יְֹ } thy.	2 F. יְֹ } your.
3 M.	יְֹ his.	3 M. יְֹ } their.
3 F.	יְֹ her.	3 F. יְֹ } their.

2. The suffixes for plural nouns, as above given, include the termination of the construct masculine, yet they are used entire with feminine nouns, so that feminines in the plural with suffixes regularly have a two-fold designation for their number.

3. The effect upon the noun depends upon the nature of the suffixes.

1. Those, whether monosyllables or dissyllables, beginning or ending with an accented vowel usually occasion a new division of syllables, which requires that the vowel in the final syllable of the noun, if short, be lengthened. These are the *light suffixes*. Their effect upon the noun is commonly that of the termination of the plural.

2. Those monosyllabic suffixes forming a single closed syllable attached to a noun by a vocal *she'wa*, though they take the accent, do not occasion a new division of syllables, and therefore regularly require no further change than that of the construct singular. These are the medium suffixes, or the *heavy suffixes of the singular*.

3. Those dissyllabic suffixes beginning with a vowel, which are accented on the last syllable, require that the noun to which they are attached be shortened to the utmost, viz., to the form found in the construct plural. These are the *heavy suffixes of the plural*.

Exercise.

Attach:—

The suffixes of the first sing. and second plur. masc. to the singular of **סִיִּם**; those of the third sing. masc. and second plur. fem. to the plural of **לִבָּב**; those of the second sing. fem. and first sing. to the singular of **מִצֵּב**; those of the first plur. and the second plur. masc. to the

plural of נִדְבָה; those of the third plur. fem. and second sing. masc. to the singular of סִימָה; those of third sing. masc. and second plur. masc. to the singular of נָדִיב.



XVIII.

THE CLASSES OF NOUNS.

A NOUN may be entirely immutable, or it may have one or two mutable vowels. Nouns may, therefore, be divided into classes distinguished by the degree to which, or the manner in which, they are affected by the addition of terminations, as well as by their connection with dependent words. The number of these classes cannot be reduced to fewer than five. Into one of these five classes, however, falls every regular noun, whether masculine or feminine.

1. The first class includes all nouns which are immutable; naturally, therefore, no feminines distinguished by a termination.

2. The second class includes nouns, whether masculine or feminine, otherwise immutable, which have a mutable vowel in the penultima.

3. The third class includes nouns, otherwise immutable, which have a mutable vowel in the ultima, even when the last syllable is the feminine termination.

4. The fourth class includes nouns, otherwise immutable, which have a mutable vowel in each of the last two syllables, one of which may be the feminine termination.

5. The fifth class includes the so-called *segholates* (nouns originally monosyllabic, between whose last two radicals a helping vowel has been introduced), and feminines derived from them, or, by the addition of ת with a helping vowel, made to resemble them.

Exercise.

To which of the classes does each of the following words belong? —

סוּם : דָּבָר : נָדִיב : מְקוֹם : סוּסָה : בָּקָר : כֵּתֵב :
 בְּתוּלָה : מַצֵּב : לֵבָב : מִשְׁלַל : טוֹב : מִשְׁקָל : נִדְבָה :
 מִנְקָת :

XIX.

NOUNS OF THE FIRST CLASS.

THE following table exhibits a noun of the first class in the singular and plural, absolute and construct, with and without suffixes : —

<i>Sing.</i>		<i>Plur.</i>	
ABS.	סוּם	ABS.	סוּסִים
CONST.	סוּם	CONST.	סוּסֵי

	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i> I C.	סוּסִי	סוּסִים
2 M.	סוּסֶיךָ	סוּסֵיךָ
2 F.	סוּסֶיךָ	סוּסֵיךָ
3 M.	סוּסָיו	סוּסֵיו
3 F.	סוּסֶיהָ	סוּסֵיהָ
<i>Plur.</i> I C.	סוּסֵינוּ	סוּסֵינוּ
2 M.	סוּסֵיכֶם	סוּסֵיכֶם
2 F.	סוּסֵיכֶן	סוּסֵיכֶן
3 M.	סוּסֵהֶם	סוּסֵיהֶם
3 F.	סוּסֵהֶן	סוּסֵיהֶן

1. The plural with suffixes may be distinguished from the singular by the ם in each of its forms.

2. The dual סוּסִים, const. סוּסִי, with suffixes would be the same as the plural.

3. The ending ׁ, the remnant of a termination for the accusative, is sometimes attached to nouns to indicate the limit of motion. It is distinguished from the feminine termination by the fact that it is not accented.

Exercises.

Read: —

סוּסֵיהֶם: סוּס: סוּסֵינוּ: סוּסֵי: סוּסוֹ: סוּסִיד:
 סוּסָה: סוּסֵיכֶם: סוּסִיו: סוּסְכֶם: צֹאנֶד: צֹאנִם:
 שְׂמאלָה: טוֹבְכֶם: צֹאנִי: שְׂמאלוֹ: טוֹבְד: טוֹב
 צֹאנִי: צֹאן אֲבָרָהֶם: טוֹב צֹאן אֲבָרָהֶם: אֶסְפֵּר
 כָּל-טוֹב יְהוָה: מִד-טוֹבוֹ: עַל-שְׂמאלִי:

Write: —

My horses. Your (F.) horses. Thy (F.) horse. Thy (F.)
 horses. Her horses. Thy (M.) horse. Your (M.) horse.
 Their (F.) horse. My left hand. Our flock. Thy (M.)
 goodness. Their (F.) flock. Your (M.) goodness. The best
 (goodness) of them (F.). The best of our flock. I will keep
 thy (M.) flock. On the left of the flock.

VOCABULARY.

אֲבָרָהֶם, M., *Abraham* (Abraham).טוֹב, M., *goodness*, col. *riches*.

עִיר, plur. (irreg.), עָרִים; const.,

עָרִי, F., *city*.עַל, *on, upon, over, concerning*.צֹאן, C., *flock, small cattle*.שְׂמאל, M., *left hand*.

XX.

THE ARTICLE.

THE Hebrew language, though it has no indefinite, has a definite article, which appears in a variety of forms, and has important uses.

1. It is always a mere prefix.
2. Its form varies with the character of the sound to which it is prefixed.
 1. It is most commonly $\cdot\text{ה}$.
 2. It is ה , without the *daghesh forte*, —
 - a. Often before a consonant, not a guttural, pointed with a *she'wa*, unless the consonant be one of the letters ב , ג , ד , ז , ח , ט [III. 3, 2, *b*];
 - b. Usually before ה and ו with anything but ֿ (*ā*) or ֿֿ [III. 3, 2, *a*, (*a*)].
 3. It is הֿ [comp. VI. 4, 2, *a*, (*b*)], —
 - a. Before ה and ו with an unaccented ֿ ;
 - b. Before ה with ֿֿ or ֿֿֿ .
 4. It is הֿֿ [III. 3, 2, *a*, (*b*)], —
 - a. Before ס or ק ;
 - b. Before ו with any other vowel than ֿֿ ;
 - c. Before ה and ו with an accented ֿֿ .
3. A few peculiarities in the use or omission of the article deserve notice.
 1. An adjective (or demonstrative pronoun) used attributively takes the article if the noun qualified is definite, but when the adjective is used as a predicate it omits the article.

2. A noun is definite without the article if it has a suffix, or if it is a proper name.

3. A construct followed by a definite genitive may be either definite or indefinite, and, since the construct does not take the article, this ambiguity can only be avoided by a change of construction.

4. The word **כָּל** with a definite noun means *all*, with an indefinite one, *every*.

Exercises.

Read:—

חֲסִים : חֲצִין : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה :
 חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה :
 חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה :
 חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה :
 חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה : חֲחִיָּה :

Write:—

The horses. All the streets of the city. Their (M.) flock. The best of their (F.) flock. A goodly city. The left hand of a man. This man (is) good. What is the thing which he spake? Yahweh spake all these words. The best of the flock of Abraham. The good man will speak good words.

VOCABULARY.

אִישׁ, plur. irreg., M., *man, husband.*

חוֹץ, plur. חוֹצוֹת, D., *street, outside.*

טוֹב, *good, fair.*

יוֹם, plur. irreg., M., *day.*

נָחֹר, M., *Nahor (Nahor).*

XXI.

THE OBJECT.

THE object of a verb may be either a noun or a pronoun.

1. If a noun, —

1. When indefinite, its relation to the verb is usually known only from its position in the sentence.

2. When definite, it is commonly preceded by the particle **את**, with *makkeph* **את**.

2. If a pronoun, —

1. It may be appended as a suffix to the particle **את**.

a. Thence arise the following forms: —

<i>Sing.</i> I C.	אֹתִי	<i>Plur.</i> אֹתֵנוּ
2 M.	אֹתְךָ	אֹתְכֶם
2 C.	אֹתְךָ	אֹתְכֶן
3 M.	אֹתוֹ	אֹתָם
3 F.	אֹתָהּ	אֹתָן

b. Note that —

(a) The stem is **אות** (**את**), except in the forms of the second person plural, where it is **את**.

(b) The suffixes differ from those of the noun only in the connecting vowel of the second person singular feminine and the first person plural, where ִ takes the place of ִ.

2. It may be appended as a suffix to the verb.

a. The usual forms of the suffixes of the verb are :—

SINGULAR.			
After a consonant.			After a vowel.
	<i>Perfect.</i>	<i>Impf. and Impa.</i>	<i>All.</i>
1 C.	נִי	נִי	נִי
2 M.		נִי	נִי
2 F.	נִי, נִי, (נִי)	נִי	נִי
3 M.	נִי, נִי, נִי	נִי	נִי
3 F.	נִי, נִי	נִי, נִי	נִי
PLURAL.			
1 C.	נִי	נִי	נִי
2 M.	נִי	נִי	נִי
2 F.	נִי	נִי	נִי
3 M.	נִי, נִי	נִי	נִי
3 F.	נִי, נִי	נִי	נִי

b. The imperfect without affirmatives, sometimes, especially in pause, assumes a strengthened form before certain of the suffixes. The verb is then increased by נִי, of which the vowel is changed to נִי, while the consonant either assimilates that of the suffix or is itself assimilated. Hence :—

SINGULAR.

I C.	נָנִי (נָנִי),	then	נִי;
2 M.	נָךְ	"	ךָ;
3 M.	נָהוּ	"	הוּ;
3 F.	נָהּ	"	הָ;

PLURAL.

I C.	נָנִי	"	נִי.
------	-------	---	------

3. The effect of the suffixes upon the vocalization of the verb differs in different stems and in different parts of the same stem. The details will appear in the next two chapters. The following is a general statement: —

a. In the perfect of stem I. the changes in the vocalization, like those in the noun, conform to the general laws of accent and quantity [V. 2].

b. In the rest of the verb the changes which take place follow the analogy of those produced by the addition of the affirmatives.

Read: —

Exercises.

אוֹתְנִי : אֶתְכֶן : אֶתְךָ : אוֹתָהּ : אֶתָם : שְׁמַר אֶת־
אֲשֶׁר דִּבַּרְתִּי : יִשְׁמַר יְהוָה אוֹתְךָ : אֶסְפֵּר אֶת־טוֹב
יְהוָה : סֵפֶר אֶת־הַצֵּאֵן אֲשֶׁר יִשְׁמַר אוֹתוֹ : דִּבֶּר טוֹב

עַל-אַבְרָהָם : כְּתִבְנִי : כְּתִבְכֶּם : יִכְתֹּבְךָ : יִכְתֹּבְכִי :
 כְּתִיבְחִי : הִכְתִּיבְךָ : יִכְתִּיבוּהָ : כְּתִיבֵנוּ : יִכְתִּיבֵנוּ :
 יִכְתֹּבְךָ :

Write:—

Me. Thee (F.). Him. You (M.). Them (F.). Who can (will) number my flock? She kept you (M.). I will tell all which thou (M.) saidst.

He kept him. We counted them (F.). I will keep her. Ye (M.) will keep us. Make him rule. We made him rule.



XXII.

THE VERB WITH SUFFIXES.

THE following table exhibits the perfect of the primitive stem in both numbers and all the persons with the suffixes just described. The forms omitted are such as are not used, because they would be either ambiguous or unnecessary. Some of those which are given do not happen to occur in the Bible, but they were doubtless used when the language was spoken.

WITH SINGULAR SUFFIXES.

	3D SING. MASC.	3D SING. FEM.	2D SING. MASC.	2D SING. FEM.
1 C.	כְּתַבְנִי	כְּתַבְתִּי	כְּתַבְתִּי	כְּתַבְתִּי
2 M.	כְּתַבְּךָ	כְּתַבְתְּךָ	_____	_____
2 F.	כְּתַבְּךָ	כְּתַבְתְּךָ	_____	_____
3 M.	כְּתַבְּהוּ	כְּתַבְתְּהוּ	כְּתַבְתֶּם	כְּתַבְתֶּם
	כְּתַבּוּ	כְּתַבְתּוּ	כְּתַבְתֶּם	כְּתַבְתֶּם
3 F.	כְּתַבְּהָ	כְּתַבְתְּהָ	כְּתַבְתֶּם	כְּתַבְתֶּם

WITH PLURAL SUFFIXES.

1 C.	כְּתַבְנִי	כְּתַבְתִּי	כְּתַבְתִּי	כְּתַבְתִּי
2 M.	כְּתַבְּכֶם	_____	_____	_____
2 F.	כְּתַבְּכֶן	_____	_____	_____
3 M.	כְּתַבְּכֶם	כְּתַבְתֶּם	כְּתַבְתֶּם	כְּתַבְתֶּם
3 F.	כְּתַבְּכֶן	כְּתַבְתֶּן	כְּתַבְתֶּן	כְּתַבְתֶּן

1. In the third sing. masc., כְּתַבְּ, —

1. Before light suffixes, becomes כְּתַבְּ.

2. Before heavy ones, כְּתַבְּ.

2. In the third sing. fem., which is used only with light suffixes, כְּתַבְּ, recovering a lost ת, —

WITH SINGULAR SUFFIXES.

1ST SING.	3D PLUR.	2D PLUR. MASC.	1ST PLUR.
_____	כְּתִבּוּנִי	כְּתִבְתּוּנִי	_____
כְּתִבְתִּיד	כְּתִבּוּד	_____	כְּתִבְנוּד
כְּתִבְתִּיד	כְּתִבּוּד	_____	כְּתִבְנוּד
כְּתִבְתִּיהוּ } כְּתִבְתִּיו	כְּתִבּוּהוּ	כְּתִבְתּוּהוּ	כְּתִבְנוּהוּ
כְּתִבְתִּיה	כְּתִבּוּה	כְּתִבְתּוּה	כְּתִבְנוּה

WITH PLURAL SUFFIXES.

_____	כְּתִבּוּנִי	כְּתִבְתּוּנִי	_____
כְּתִבְתִּיכֶם	_____	_____	כְּתִבְנוּכֶם
כְּתִבְתִּיכֶן	_____	_____	כְּתִבְנוּכֶן
כְּתִבְתִּימ	כְּתִבּוּם	כְּתִבְתּוּם	כְּתִבְנוּם
כְּתִבְתִּין	כְּתִבּוּן	כְּתִבְתּוּן	כְּתִבְנוּן

1. Before those ending in a consonant, becomes כְּתִבְתִּי. Then, since the accent is on the penultima, the vowel of the suffix must be shortened.

2. Before the suffixes ending in a vowel the verb becomes כְּתִבְתִּי, while the connecting vowel is dropped, and ךְּ, when it occurs, assimilated.

3. In the second sing. masc. **כְּתַבְתָּ** loses both its first and its last vowel and becomes **כְּתַבְתָּ**.

4. In the second sing. fem. **כְּתַבְתְּ**, recovering a lost **יָ** [VI. 1], becomes **כְּתַבְתִּי**, like the first sing., from which, with suffixes of the third person, it can only be distinguished by the context.

5. In the third plur. **כְּתָבוּ**, which is used only with light suffixes, becomes **כְּתָבוּ**.

6. In the second plur. masc. **כְּתַבְתֶּם**, dropping the final consonant, but restoring and lengthening the original vowel (**ִ**) of the suffix, becomes **כְּתַבְתֶּי**. The second plur. fem., which is not found with suffixes, is supposed to have had the same form.

7. In the first plur. **כְּתַבְנוּ** becomes **כְּתַבְנוּ**.

Read:—

Exercises.

כְּתַבְתִּין : כְּתָבוּן : כְּתַבְכֶּם : כְּתַבְתִּי : כְּתַבְנוּד :
 כְּתָבוּד : כְּתַבְתִּנוּ : כְּתַבְתָּה : כְּתָבוּד : כְּתַבְנוּ :
 כְּתַבְתִּי : כְּתַבְתָּד : כְּתָבוּ : כְּתַבְתִּין : כְּתַבְנוּכֶם :
 כְּתַבְתִּי : כְּתַבְתִּינִי : כְּתַבְתֶּם : כְּתַבְתִּי : כְּתַבְתִּי :
 כְּתַבְתִּנוּ : כְּתַבְתִּנוּ : כְּתַבְתֶּם : כְּתַבְתִּי :
 כְּתַבְתִּיכֶם : כְּתַבְתִּי : כְּתָבְנִי : כְּתַבְתִּי : כְּתַבְתִּי :
 שְׁמַרְתִּי : שְׁמַרְדָּ : אַתָּה יְהוָה שְׁמַרְתֶּם :

Write:—

The following combinations: first plur. (of the verb) + third plur. masc. (suffix), third sing. fem. + first plur., third sing. masc. + second sing. fem., third plur. + first plur., first sing. + third sing. fem., second sing. masc. + third plur. masc., third sing. masc. + third sing. fem., third plur. + third plur. masc., first plur. + third sing. fem., third plur. + first sing., second plur. + third plur. masc., third sing. fem. + second sing. fem., second sing. masc. + first sing., first plur. + second plur. masc., third sing. fem. + third plur. fem., first plur. + second sing. fem., third sing. masc. + second sing. masc., second sing. masc. + third sing. masc., second sing. masc. + third sing. fem., second sing. fem. + first plur., first sing. + second plur. masc., second sing. fem. + third plur. fem., third sing. masc. + second plur. fem., second sing. fem. + third sing. masc., first sing. + second plur. fem.

We kept him. He kept her. They kept us. She kept you (M.). Ye kept them (F.). They kept me. Thou (M.) keptest them (M.).



XXIII.

THE VERB WITH SUFFIXES (*Continued*).

THE following table exhibits the imperfect, the imperative, and the infinitive, with suffixes:—

WITH SINGULAR SUFFIXES.

<i>Imperfect.</i>				<i>Imperative.</i>	<i>Infinitive.</i>
	3D SING. MASC.	3D PLUR.		2D SING. MASC.	
1 C.	יִכְתֹּבֵנִי	יִכְתֹּבֵנִי	יִכְתֹּבֵנִי	כְּתֹבֵנִי	{ כְּתֹבֵנִי כְּתֹבֵנִי
2 M.	יִכְתֹּבְךָ	יִכְתֹּבְךָ	יִכְתֹּבְךָ	—	{ כְּתֹבְךָ כְּתֹבְךָ
2 F.	יִכְתֹּבְךָ	—	יִכְתֹּבְךָ	—	כְּתֹבְךָ
3 M.	יִכְתֹּבְהוּ	יִכְתֹּבְהוּ	יִכְתֹּבְהוּ	כְּתֹבְהוּ	כְּתֹבְהוּ
3 F.	{ יִכְתֹּבְהָ יִכְתֹּבְהָ	{ יִכְתֹּבְהָ —	{ יִכְתֹּבְהָ —	{ כְּתֹבְהָ כְּתֹבְהָ	{ כְּתֹבְהָ כְּתֹבְהָ

WITH PLURAL SUFFIXES.

1 C.	יִכְתֹּבֵנוּ	יִכְתֹּבֵנוּ	יִכְתֹּבֵנוּ	כְּתֹבֵנוּ	כְּתֹבֵנוּ
2 M.	יִכְתֹּבְכֶם	—	יִכְתֹּבְכֶם	—	{ כְּתֹבְכֶם כְּתֹבְכֶם
2 F.	יִכְתֹּבְכֶן	—	יִכְתֹּבְכֶן	—	{ כְּתֹבְכֶן כְּתֹבְכֶן
3 M.	יִכְתֹּבֵם	—	יִכְתֹּבֵם	כְּתֹבֵם	כְּתֹבֵם
3 F.	יִכְתֹּבֵן	—	יִכְתֹּבֵן	כְּתֹבֵן	כְּתֹבֵן

1. In the third sing. masc. of the imperfect, **יִכְתֹּב**, —

1. Before the light suffixes, except **יָ**, and before all the emphatic suffixes, becomes **יִכְתֹּבִי**.

2. Before **יָ** and the heavy suffixes it becomes **יִכְתֹּב** (*yikhtöbh*).

The third sing. fem., second sing. masc., first sing., and first plur. are similarly affected by the suffixes.

2. In the third plur. masc. there is no change when the suffixes are added. This is also the case with the second sing. fem., and the second plur. masc. in both the imperfect and the imperative. In both the imperfect and the imperative, moreover, the second plur. masc. is used for the second plur. fem., as in the perfect.

3. In the second sing. masc. of the imperative, **כָּתֹב**, upon the loss of its **וּ**, receives the corresponding short vowel instead of **וּ** [IV. 1, 1] between the first two radicals, and becomes **כָּתֹב** (*köthebh*).

4. The infinitive construct regularly takes nominal suffixes, before which it assumes the form found in the imperative; but a suffix of the first sing. may be either nominal or verbal, and the infinitive itself sometimes conforms to the imperfect when the suffix is attached to it by a *she'wa*.

5. The participles are regarded as nouns, and classified with nouns of the corresponding forms.

6. With reference to the rest of the verb, it is only necessary to call attention to the fact that —

1. In stem III. the imperative **הִכְתֵּב** becomes **הִכְתִּיב** before suffixes; and

2. In stem IV. the vowel **וּ** is shortened to **וּ** before the suffixes having a connecting *she'wa*.

*Read:—***Exercises.**

יִכְתְּבֵנִי : יִכְתְּבֵנוּ : כָּתַבְהוּ : כָּתַבְךָ : יִכְתְּבוּךָ :
 יִכְתְּבֶךָ : כָּתַבְהָ : כָּתַבְכֶם : יִכְתְּבוּכֶם : יִכְתְּבֶכֶם :
 יִכְתְּבֶנָּה : תִּכְתְּבֶךָ : תִּכְתְּבוּהוּ : נִכְתְּבָהּ : תִּכְתְּבֵם :
 תִּכְתְּבוּן : אֶכְתְּבֶךָ : נִכְתְּבֶכָן : תִּכְתְּבוּנוּ : כָּתַבְתִּים :
 כָּתַבוּהוּ : תִּכְתְּבֶהָ : נִכְתְּבֶךָ : כָּתַבוּנִי : כָּתַבְתִּינוּ :
 הִכְתִּיבְךָ : הִכְתִּיבְתִּנִי : הִכְתִּבְתִּיו : יִכְתִּיבְכֶם :
 הִכְתִּיבוּהוּ : כָּתַבְנוּ : יִכְתְּבֶךָ : כָּתַבְהָ :
 יִשְׁמְרֶם : נִשְׁמְרוּהוּ : תִּשְׁמְרוּנִי : תִּשְׁמְרוּם :
 אֶשְׁמְרֶךָ : יִשְׁמְרוּהָ : יִשְׁמְרֶךָ : יִהְיֶה : הִמְשִׁילָם :
 תִּמְשִׁילֶהוּ : יִסְפְּרוּם : דִּבְרַכֶם :

Write:—

The following combinations with stem I.: infinitive + third plur. fem.; imperfect, third sing. masc. + second sing. masc.; imperative, second sing. masc. + first plur.; infinitive + first sing.; imperfect, third plur. masc. + third sing. masc.; imperative, second sing. fem. + third plur. masc.; imperfect, third plur. masc. + third plur. fem.; imperative, second plur. + third sing. fem.; imperfect, third sing. fem. + second

sing. fem.; imperfect, first plur. + second plur. fem.; imperfect, first sing. + second plur. masc.; imperfect, second plur. + first sing.; imperfect, third sing. fem. + first plur.; imperfect, second sing. fem. + third sing. masc.; imperative, second sing. masc. + third plur. masc.

The following additional forms: III. perfect, second sing. masc. + first plur.; III. perfect, second plur. + third plur. masc.; IV. imperfect, first sing. + second plur. fem.; III. imperative, second sing. fem. + third sing. fem.; IV. perfect, first plur. + second sing. fem.; IV. infinitive + third sing. masc.

Keep us this day. Who will keep them (M.)? Thou madest him rule. Thou, Yahweh, wilt keep them.



XXIV.

THE PREPOSITIONAL PREFIXES.

THERE are certain particles of a prepositional force which are always or often mere prefixes.

1. Of these, **ב**, *in, with*; **כ**, *as, like*; and **ל**, *to, for*, are never separated from the word which they govern.

1. Prefixed to nouns they are pointed as follows:—

a. Without the article, —

(a) Regularly with a simple *she'wa* [III. 1].

(b) Before another *sheva*, with a short vowel [IV. 1].

(c) Before an accented syllable in certain cases, with ְ [V. 2, 2].

b. With the article they simply displace ה .

2. Prefixed to pronouns they give rise to the following combinations : —

a. ב with suffixes : —

	<i>Sing.</i>	<i>Plur.</i>
1 C.	בִּי	בָּנוּ
2 M.	$\text{בְּךָ}, \text{בְּךָ}$	בְּכֶם
2 F.	בְּךָ	בְּכֶן
3 M.	בוֹ	$\text{בָּהֶם}, \text{בְּהֶמָּה}$
3 F.	בהּ	$\text{בְּהֶן}, \text{בְּהֶנָּה}$

b. ב is joined to most of the suffixes by means of the syllable מוֹ (מָה) ; hence —

	<i>Sing.</i>	<i>Plur.</i>
1 C.	בְּמוֹנִי	בְּמוֹנֵינוּ
2 M.	בְּמוֹךְ	בְּכֶם
2 F.	בְּמוֹךְ	(בְּכֶן)
3 M.	בְּמוֹחֵי	$\text{בְּהֶם}, \text{בְּהֶמָּה}$
3 F.	$\text{בְּמוֹהֶּ$	$\text{בְּהֶן}, \text{בְּהֶנָּה}$

c. ל with suffixes differs from ב only in that it has no forms to correspond with בָּם and בְּהֶן .

2. The particle **מִן**, *from*, is most commonly prefixed to the noun dependent upon it, while pronouns are regularly attached to it as suffixes.

1. Prefixed to nouns this preposition takes a variety of forms.

a. Without the article, —

(a) When the following letter is neither guttural nor vowelless, **ן** is assimilated and *daghesh forte* inserted; hence **מִן**.

(b) When the following letter is a guttural, especially if it is **ך**, the vowel of the preposition sometimes remains unchanged, though the *daghesh* is omitted [III. 3, 2]; so also if the following letter is vowelless, but rarely in the case of **ב**, **ג**, **ד**, **כ**, **פ**, **ת**. A vowelless **י** coalesces with the vowel of the preposition.

(c) When the following letter is a guttural, the most usual form of the preposition is **מִי**.

b. With the article the preposition takes the form **מִן**.

2. Prefixed to personal pronouns it is often reduplicated and strengthened, giving rise to the following forms: —

	<i>Sing.</i>	<i>Plur.</i>
I C.	מִיָּנִי	מִמֵּנִי
2 M.	מִמֶּךָ, מִמְּךָ	מִמֶּם
2 F.	מִמְּךָ	מִמֶּן
3 M.	מִיָּנִי	מִיָּהֶם, מִיָּהֶמָּה
3 F.	מִיָּנֶה	מִיָּהֶן, מִיָּהֶנָּה

*Read:—**Exercises.*

בָּדָד: מִמֶּנּוּ: לָהֶם: בְּהִנֵּה: כְּמוֹכָה: מִמֶּד: מִמֶּנָּה:
 לָה: בּוֹ: מִמֶּד: כָּהֶם: בִּי: מִהֶמָּה: בָּכֶם: כְּמוֹנוּ:
 כְּמוֹהָ: בְּצֹאן: בְּשִׂמְאֵל: פֶּסוּם: מְחוּץ: לָעִיר:
 כְּעָרִים: מֵאִישׁ: מִכֶּסֶף: מְחוּץ: דָּבָר אֲבָרָהֶם
 לַמֶּשֶׁל׃ בְּכָל־אֲשֶׁר־לוֹ: סִפְרָה רִבְקָה כְּאֲשֶׁר הָאִישׁ
 דִּבֶּר: הַשְׁמֶר־לָךְ מִדְּבַר פְּאִלָּה: וְזֹאת הָעִיר אֲשֶׁר
 תִּמְשָׁל בָּהּ: דָּבָר אֶל־הָאִישׁ מְחוּץ לָעִיר: לָמָּה זֶה:
 מִי כְמוֹד יְהוָה:

Write:—

From him. To us. In you (M.). Like thee (F.). In
 thee (M.). From me. As they (F.). As he. To thee (F.).
 To me. In her. In us. From them (F.). In them (F.).
 From you (M.). To them (F.). From you (F.). From the
 city. For the best of the flock. I told him as you said.
 Why should this man rule over us? Take heed to thy-
 self that thou tell not (from telling) what I have spoken.
 Yahweh shall rule over you, for who (is) like him?

VOCABULARY.

בִּי, *for, that, when.*

XXV.

THE SECOND CLASS OF NOUNS.

NOUNS of the second class follow the analogy of נָדִיב, M., *will-ing, prince*, of which the typical forms are :—

	<i>Sing.</i>	<i>Plur.</i>
ABS.	נָדִיב	נְדִיבִים
CONST.	נָדִיב	נְדִיבִי
L. S.	נְדִיבִי	
H. S.	נְדִיבֶכֶם	נְדִיבֵיכֶם

The base in all the derived forms is the same,—the construct singular ; for the lightest of the terminations releases the pretonic vowel, and the heaviest of them cannot affect the remaining vowel.

Exercises.

Read :—

נְדִיבָךְ : נְדִיבֶיךָ : נְדִיבֵיךָ : נְדִיבֵיךָ : נְדִיבֵיךָ :
 נְדִיבָה : נְדִיבֶם : נְדִיבֵיהָ : נְדִיבֵי : נְדִיבָךְ : מְקוֹמוֹ :
 מְקוֹמָהּ : בְּמְקוֹמֵינוּ : דְּבַר טוֹב עַל-הַמְּקוֹם הַזֶּה :
 צְמִידֶיךָ : צְמִידֵיהֶן : צְמִידֵי : יְמִינוֹ : יְמִינָם : צְמִידָה

עַל־יְמִינָהּ : יִמְשַׁל׃ יְמִינָךְ בָּנוּ : מִיְמִינְךָ כָּל־טוֹב :
מִימִין הָעִיר :

Write:—

Their (F.) prince. Our prince. Their (M.) prince. His
princes. Thy (M.) princes. Thy (M.) prince. Your (F.)
princes. Our princes. Thy (F.) prince. Their (M.) princes.
His prince. Her place. Her bracelets. My bracelet.
Thy (F.) right hand. I have a bracelet on my right
hand. Thou hast ruled over them with thy right hand.
He (is) on thy right hand.

VOCABULARY.

יְמִין, M., *right, right hand.*

מִימִין, plur. מְקוֹמוֹת, c., *place.*

צַמִּיד, M., *bracelet.*



XXVI.

THE THIRD CLASS OF NOUNS.

THE nouns belonging to this class may be divided into three
groups, of which the second consists largely of participles, and
the third of feminines mutable only in the termination. The
words מַצֵּב, *station*; כָּתֵב, *writer*; and סוּסָה, *mare*, may be
taken as representatives of the three groups of this order.

Singular.

	1.	2.	3.
ABS.	מִצֵּב	כְּתֵב	סוּסָה
CONST.	מִצֵּב	כְּתֵב	סוּסֵת
L. S.	מִצְבִּי	כְּתִבִּי	סוּסֹתִי
H. S.	מִצְבְּכֶם	כְּתִבְכֶם	סוּסֹתְכֶם

Plural.

ABS.	מִצְבִּים	כְּתִבִּים	סוּסוֹת
CONST.	מִצְבִּי	כְּתִבִּי	סוּסוֹת
L. S.	מִצְבִּי	כְּתִבִּי	סוּסוֹתִי
H. S.	מִצְבֵּיכֶם	כְּתִבֵּיכֶם	סוּסוֹתֵיכֶם

1. In the first group there is no deviation from the rules for the application of terminations to the noun [XV. 2, 2 ; XVII. 3].

2. In nouns of the second group the changes resemble those in corresponding forms of the verb. Farther,—

1. The vowel of the last syllable cannot be shortened when there is no termination [V. 2, a].

2. The occurrence of two successive vocal *shewas* in forms having either of the suffixes ־ִי , ־ֶכֶם , ־ִיךָ , gives rise to the short vowel ־ֶ or ־ֵ between the last two radicals [IV. 1].

3. In nouns of the third group the irregularities are due —

a. To the restoration of the feminine ending ת, and —

b. To the introduction of an immutable vowel into the termination of the plural, which makes further change impossible.

Exercises.

Read:—

מַצְבֵּד : מַצְבֵּד : מַצְבָּה : כְּתִבְנוּ : סוֹסְתָנִי :
 כְּתִבְכֶּם : סוֹסוֹתָיו : מַצְבֵּיהֶם : סוֹסוֹתֶיךָ : מַצְבֵּן :
 יָדוֹ בְּכָל : יָד כָּל בּוֹ : כָּל-אֲשֶׁר-לִי בְיָדְךָ : צְמִידִים
 עַל-יְדֵיהֶן : מְשָׁלִי הָעִיר : מִזָּה בְיַדְכֶם : מִה-שְׂמֶךְ
 דְּבַרְתָּ בְשֵׁם יְהוָה : בְּתוֹלָה הִיא : נִשְׁמַר
 בְּתוֹלוֹתֵינוּ מְדַבֵּר אֶל-אִישׁ : עַד-זִקְנָה אָנִי הוּא :
 יִשְׁמְרֵנִי בְּזִקְנָתִי : כֹּה דָבַר יְהוָה בְּיָדִי : אֵלֶּה הָעָרִים
 עַל-שְׂמוֹתֵן : בְּנֵי אֲתָה : מִשְׁלֵכְנוּ גַם-אֲתָה גַם-בְּנֶךְ
 גַּם בֶּן-בְּנֶךְ :

Write:—

His station. Your (M.) station. My stations. Our stations. Their (M.) writer. My mare. Her mares. Their (F.) writers. Thy (F.) mares. Your (F.) writers. Your (F.) virgins. Their (M.) ruler. Our hands. His mane. Thus spake Yahweh concerning (ל) your (M.)

virgins. Great (is) his name. Yahweh spake to Abraham in his old age. Its (M.) weight. In the old age of Sarah. Your sons will speak to our sons.

VOCABULARY.

בֵּן, const. בֶּן; plur. (irreg.) בָּנִים ;	כֹּה, <i>thus</i> , of what follows.
const. בְּנִי, M., <i>son</i> .	מִשְׁקָל, M., <i>weight</i> .
בְּתוּלָה, F., <i>virgin</i> .	עַד, <i>unto, until</i> .
גַּם, <i>also</i> .	שֵׁם, plur. שְׁמוֹת, M., <i>name</i> .
זָקֵנָה, F., <i>old-age</i> .	שָׂרָה, F., <i>Sarah</i> (Sarah).
יָד, h. s. sing. (irreg.) יָדְכֶם, C., <i>hand</i> .	



XXVII.

THE FOURTH CLASS OF NOUNS.

THE nouns of this class are of two groups: first, the masculines, at least in form; and, second, the feminines having two mutable vowels. The masculines follow the analogy of לֵב, *heart*; the feminines that of נִדְבָה, *willingness, gift*.

<i>Singular.</i>		<i>Plural.</i>	
	1. 2.		1. 2.
ABS.	לֵב, נִדְבָה	ABS.	לְבָבִים, נִדְבוֹת
CONST.	לֵב, נִדְבַת	CONST.	לְבָבֵי, נִדְבוֹת
L. S.	לְבָבִי, נִדְבָתִי	L. S.	לְבָבִי, נִדְבוֹתִי
H. S.	לְבַבְכֶם, נִדְבַתְכֶם	H. S.	לְבַבֵיכֶם, נִדְבוֹתֵיכֶם

1. In nouns of the first group, —

1. The former vowel vanishes, while the latter remains as a pretonic vowel in the absolute plural, and before all the light suffixes.

2. The latter vowel, moreover, is shortened (ִ to ִ) in the construct singular and before the heavy suffixes of the singular.

3. The latter also vanishes, and a short vowel appears in the place of the former, in the construct plural and before the heavy suffixes of the plural.

2. In nouns of the second group, as in feminines of the third class, the irregularities are due to the peculiarities of the feminine terminations.

Read:—

Exercises.

לְבָבִי: לְבַיָּהֶם: לְבָבוֹ: לְבַיָּנוּ: לְבָבָן: לְבָבָךְ:
 לְבַבְכֶם: לְבַיְכֶם: נְדָבָתְךָ: נְדָבָתָהּ: נְדָבָתֵנוּ:
 נְדָבוֹתֵיכֶם: נְדָבוֹתֵיהֶן: נְדָבוֹתֵי: נְדָבָתָם: נְדָבוֹתֶיךָ:
 בְּזִקְלֵנוּ: מִבְּקָרְכֶם: יָדוֹ תַּחַת יָרֵךְ אֲבִרָהֶם: תִּדְבֵּר
 אֵת כָּל־דְּבָרֵי: מִשָּׁל זָקֵן בְּכָל־אֲשֶׁר־לוֹ: לָנוּ מָקוֹם
 לְגִמְלָיֶיךָ: וְזֹאת נְדָבַת יָדֵי הָיָא:

Write:—

Thy (M.) heart. Your (M.) hearts. Her heart. Their (F.) hearts. Your (F.) heart. Our heart. Their (M.) heart. My willingness. Their (F.) willingness. Our gifts. Thy

(F.) gifts. Thy (M.) gifts. His gifts. Your (F.) gifts. According to (as) his word. For her old women. From thy (F.) camel. Take heed that thou (M.) (to) keep my words. The camels (were) outside the city. Ribhḵah spake to Labhan according to these words.

VOCABULARY.

בָּקָר, c., *herd, cattle*.

גָּמַל, const. גָּמָל, plur. גָּמָלִים (for

גָּמָלִים), const. גָּמָלִי, c., *camel*.

זָקֵן, const. זָקָן, plur. זָקֵנִים, const.

זָקֵנִי, M., *old man*.

יָרֵךְ, const. יָרֵךְ (for יָרֵךְ), du.

יָרְכִים, F., *thigh*.

לָבָן, M., *Labhan (Laban)*.

תַּחַת, *under, instead of*.



XXVIII.

THE FIFTH CLASS OF NOUNS.

NOUNS of the fifth class may be divided into three groups: the *segholates* proper, the feminines derived from them, and the feminines which, through the influence of the ending ת, take a *segholate* form. These three groups are represented by the words מֶלֶךְ, *king*; מַלְכָּה, *queen*; מוֹלְדֶת, *birth, family*.

2. In nouns of the second group, —

1. The feminine affirmative affects the word —

a. In the singular as the suffixes affect the corresponding masculine.

b. In the plural like the corresponding masculine affirmatives.

2. The suffixes —

a. In the singular unite with the stem, as in the third class, without disturbing the preceding closed syllable.

b. In the plural unite with the construct, preserving the intermediate syllable.

3. In nouns of the third group, —

1. The singular with suffixes has a shortened form of the original vowel before the last radical.

2. The plural, with or without suffixes, has *shewa* or an immutably long vowel, like the corresponding masculine.

Exercises.

Read: —

מִלְכָּדָּ: מִלְכָּיו: מִלְכֵּיהֶן: מִלְכָּן: מִלְכֵּיךְ: מִלְכֵּינוּ:
 מִלְכֵּיכֶם: מִלְכֵּתִי: מִלְכוּתֶיהָ: מִלְכָּתָם: מִלְכוּתֵיהֶם:
 מִלְכָּתְכֶם: מוֹלְדָּתֵנוּ: מוֹלְדָּתָךְ: מוֹלְדוֹתֵיכֶן: בְּבֶקֶר:
 מִשְׁכְּמוֹ: לָנוּ תֵבֶן: בְּגֵדוֹ בִּידָה: מִשְׁלֵ בְּכָל-עָרֵי
 מִלְכֵּיהֶם: אִישׁ כֶּסֶף בִּידוֹ: שְׁמִי בְּקֶרְבּוֹ: מִינְקָת
 אֲשֶׁר לְרֶבְקָה שְׁמָה דְּבָרָה: מִינְיָקוֹתֶיךָ מִלְכוּת הַנָּה:
 תִּשְׁמַר אֶת-דְּרָגֵיהֶם בְּכָל-דְּרָכָם:

Write:—

My king. Your (M.) king. Their (M.) king. His kings.
 Their (M.) kings. My kings. Her kings. Thy (M.) queen.
 Our queens. Thy (F.) queen. Thy (M.) queens. Their (F.)
 queens. Our queen. Their (M.) birth. Thy (F.) birth.
 Your (F.) families. Yahweh will keep thee in all thy (M.)
 ways. Behold thy (F.) garments (are) as the garments of
 a queen. They (F.) had ear-rings of silver. Behold I
 (am) in the midst of them (M.). Every morning I will
 tell thy (M.) goodness. Keep thou (M.) our feet from
 their (M.) ways.

VOCABULARY.

בִּגְדִי, plur. בְּגָדִים; const. בְּגָדִי, M., garment.

בֹּקֶר, M., morning.

דְּבֹרָה, F., *Deborah* (Deborah).

דֶּרֶךְ, plur. דְּרָכִים; const. דֶּרֶכִי, D., way.

הִנֵּה, behold.

כֶּסֶף, plur. כְּסָפִים; const. כֶּסֶפִי, M., silver, money.

מִיֵּיקָה, plur. מִיֵּיקָה, F., nurse.

נֶזֶם, plur. נְזָמִים; const. נְזָמִי, M., nose-, ear-ring.

קִרְבִי, suff. קִרְבִי, M., midst.

רַגְלִי, du. רַגְלִים; plur. רַגְלִים; const. רַגְלִי, F., foot, time.

שֵׁכָם (שֵׁכָם), M., shoulder.

תֵּבֶן, M., straw.

XXIX.

THE ORTHOTONE PREPOSITIONS.

THE prepositions capable of standing alone, some of which have already been used, are in reality constructs of obsolete nouns. They are employed, not only before nouns, but with pronominal suffixes.

1. With nouns they are often connected by *makkeph*. Their vocalization is then affected like that of other words.

2. With personal pronouns, —

1. Some of them appear as singular nouns with suffixes: viz., **את**, *with*; **עם**, *with*; etc.

a. **את** (**אנה**) has for its base **את**, to which the suffixes are attached as to a noun, except that, like other prepositions, it prefers the connecting vowel ָ to ִ before **וְ** and **נִ**.

b. **עם** (**עמם**) has for its base **עִמ**, and for a connecting vowel ָ, not only before **וְ** and **נִ**, but also **כֶּם** and **כֵּן**; while the first sing. is sometimes **עִמִּי**, instead of **עִמִּי**.

2. Others often or always appear as plural nouns with suffixes.

a. **בין**, *between*, before singular suffixes remains singular, but before plural suffixes takes the plural form, masculine or feminine.

b. **אֶחָר**, *behind*; **אֶל** (**אלה**), *to*; **עַד** (**עדה**), *until*; **עַל** (**עלה**), *on*; **תַּחַת** (**תוח**), *under*; etc., are always plural when followed by suffixes, whether the suffixes are singular or plural.

3. These prepositions are often compounded with the prepositional prefixes.

Exercises.

Read:—

אֲתִי : אֵלַיךְ : אַחֲרָיו : בֵּינְךָ : עָלֶיהָ : תְּחִלָּתְךָ :
 עֲדֵינוּ : עֲלֵיהֶם : בֵּינוֹתָם : עִמּוֹ : אֲלֵיכֶם : אַחֲרֵיכֶן :
 בֵּינֵיהֶן : עָדִי : מֵאַחֵר יְהוָה : מֵעַל הַנֶּמֶל : מֵאַתָּךְ :
 מִתְחִלָּתִיךָ : מֵעַמְּךָ : לְמַה דְּבַרְתָּ אֵלַי כְּדָבָר הַזֶּה :
 הָאִישׁ הַזֶּה יִמְשַׁל עָלֵינוּ : שִׁמְרוּ אֶת־דְּבָרֵי גַם אֲתֶם
 גַּם בְּנֵיכֶם : אַחֲרֵיכֶם : יְהוָה עִמָּךְ :

Write:—

With thee (M.). To us. Between you (M.). On them (F.). Unto me. Unto her. Between him. On thee (F.). To them (M.). With you (F.). Under us. After you (M.). From them (F.). On (account of) this thing spake he to us according to these words. The hand of Yahweh (is) on them for good.

XXX.

THE ADJECTIVE.

It is necessary to say concerning adjectives only that:—

1. The number of them in Hebrew, owing to a strong preference for the genitival relation, is very small.

2. The inflection of adjectives, as has already been indicated, is precisely that of nouns, masculine and feminine, of a corresponding form.

3. The comparison of adjectives is effected, not by the addition of terminations, but by syntactical means:—

1. The comparative is supplied by the positive with a following מִן.

2. The superlative may be either absolute or relative.

a. When absolute, it is oftenest formed by adding מְאֹד, *very*, to the positive, though other constructions are occasionally found.

b. When relative, it is generally supplied—

(a) By the positive followed by מִכָּל, *of all*, or בֵּי, *among*; or—

(b) By the positive preceded by the article or followed by a dependent genitive [XX. 3].

Exercises.

Read:—

לְזֶם פֶּסֶךְ: אִישׁ טוֹב: בְּתוֹלָה טוֹבָה: הָאִישׁ
הַטּוֹב: הַדְּבָרִים הָאֵלֶּה: הוּא טוֹבָה לְךָ מִבָּנִים:
לֹא אִישׁ מְבִיָּהֶם טוֹב מִמֶּנּוּ: זָקֵן אֶתָּה מִמֶּנּוּ: טוֹבָה
רַבָּקָה מִכָּל־בְּתוּלוֹת בְּעִיר נְחוּר: הוּא גָדוֹל בְּנֵי: יְהוֹה

גָּדוֹל מְאֹד אַתָּה: טוֹב מִשְׁלִי בָּם מִהַמְשִׁיל אֶת־הָאִישׁ
הַזֶּה: טוֹב מֵעַט בְּךָ מִכֶּסֶף בְּלֹא מִשְׁקָל:

Write:—

Our king (is) a good king. Thou (art) the best of sons. The greatest of my flock (is) not larger than these. (It is) better that Yahweh rule over you than I. This man (was) greatest of all the sons of Naḥor. Her husband (was) older than she. Behold (it was) very good. Better is the way of Yahweh than our way.

VOCABULARY.

גָּדוֹל, *great.*

טוֹב, *good.*

לֹא, *not.*

מְאֹד, *very.*

מֵעַט, *little.*



XXXI.

THE FORMS OF THE FIRST STEM.

THE word כָּתַב has been employed to illustrate the inflection of the verb. It furnishes a perfect pattern for regular verbs, except in the case of the first stem. The vowel of the final syllable of the verb in this stem is not always the same, even in what may be called regular verbs. The remaining forms and their inflection are illustrated by the verbs כָּבַד, *be heavy*, and שָׁבַל, *be bereaved*.

PERFECT.

<i>Sing.</i>	3 M.	כָּבַדְתָּ	נִשְׁכַּלְתָּ
	3 F.	כָּבַדְתְּ	נִשְׁכַּלְתְּ
	2 M.	כָּבַדְתֶּם	נִשְׁכַּלְתֶּם
<i>Plur.</i>	2 M.	כָּבַדְתֶּם	נִשְׁכַּלְתֶּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִכְבֹּד	יִשְׁכַּל
	2 F.	תִּכְבְּדִי	תִּשְׁכְּלִי
	1 C.	אִכְבֹּד	אִשְׁכַּל
<i>Plur.</i>	3 F.	תִּכְבְּדֶנָּה	תִּשְׁכְּלֶנָּה

IMPERATIVE.

<i>Sing.</i>	2 M.	כְּבֹד	שְׁכַל
	2 F.	כְּבֹדִי	שְׁכַלִּי
<i>Plur.</i>	2 F.	כְּבֹדְנָה	שְׁכַלְנָה

INFINITIVE.

ABS.	כְּבוֹד	שְׁכוֹל
CONST.	כָּבֵד	שָׁכַל

PARTICIPLE.

כָּבֵד	שָׁכַל
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1. Verbs whose characteristic vowel is — or · may be called I or U verbs, in distinction from the common or A verbs.

2. This difference in the vocalization often, but not always, indicates a difference of signification.

1. The law is that A verbs are transitive, while I and U verbs are intransitive.

2. The exceptions to this law are explained by the tendency to uniformity, as the result of which some intransitive verbs have two forms, or only that of transitive verbs.

3. Intransitive verbs properly have — instead of · in the imperfect and the imperative; but here again the tendency to uniformity—as the result of which a third vowel, —, has entirely disappeared, except in a few irregular verbs [XXXVIII.]—produces some exceptions.

4. The treatment of the characteristic vowels, when additions to these verbs are made, differs in some respect from that of the vowels of A verbs.

1. With affirmatives,—

a. In the perfect,—

(a) *Şere* is shortened to — before all the syllabic affirmatives, but vanishes before those consisting of a vowel.

(b) *Holem* remains before the syllabic affirmatives ending in a vowel, but is shortened to · (ö) before the heavy ones, and vanishes like — before those consisting of a vowel.

b. In the imperfect and the imperative — is treated like · in the same situation.

2. With suffixes the vowels of the perfect and the imperfect are treated in the same manner, and both after the analogy of the perfect of A verbs.

5. In both I and U verbs the infinitives have the same form as in A verbs, but the participle is regularly like the third sing. masc. of the perfect.

6. The derived stems of these verbs differ in no respect from the corresponding forms of A verbs.

A passive, used impersonally, may take an object like an active verb.

Read:—

Exercises.

כָּבֵדָה : שְׁכַלְתָּ : כְּבִדְתִּי : תִּכְבְּדִי : שְׁכַל :
 תִּשְׁכְּלוּ : תִּשְׁכַּלְנָה : כְּבִדְנוּ : כְּבִדְתָּן : כָּבֵדוּ : כָּבוֹד :
 נִשְׁכַּל : יִכְבֹּד : הַשְׁכִּילָה : כְּבִדְנוּךָ : אֶכְבֵּד : מִתְכַּבֵּד :
 מִקֶּם רִגְלִי אֶכְבֵּד : מִכְבְּדִי אֶכְבֵּד : תִּכְבֵּד עָלַי יְדָךְ :
 יִכְבְּדוּ מִמֶּנִּי : אֶבְרָהֶם זָקֵן : יִהְיֶה גִדְלָתָּ מְאֹד : יִגְדֵּל
 מִמֶּנִּי : אֵלֶּה מִי גִדֵּל : הִנֵּה אֶתָּה זָקֵנָתְךָ : נִכְבְּדוֹת
 מְדַבֵּר בְּךָ עִיר מִלִּפְנֵינוּ : לָמָּה אֲשַׁכֵּל בְּנִי : לָמָּה
 תִּכְבְּדוּ אֶת־לִבְכֶּם :

Write:—

Thou (F.) art bereaved. He was heavy. They (M.) will be heavy. Be thou (F.) bereaved. Ye (F.) will be bereaved. Ye (M.) were heavy. She will be bereaved. Thou (M.) wilt

be heavy. I shall be bereaved. Be ye (M.) heavy. Thou (F.) wilt be honored. He will honor us. Me have ye (M.) honored. Abraham has become great. I will surely (inf. abs.) highly honor thee (M.). The hand of Yahweh was heavy upon us. They will rear thee (F.) sons. Thou (M.) hast magnified thy name. What am I that thou (M.) shouldst magnify me?

VOCABULARY.

גָּדַל, גִּדְּלָהּ, <i>be large</i> ; III. <i>enlarge</i> ; IV. <i>rear</i> ; V. <i>show one's self</i> <i>great</i> .	כָּבֵד, <i>be heavy</i> ; II. <i>be honored</i> ; III. <i>make heavy</i> ; IV. <i>honor</i> .
זָקֵן, <i>be old</i> .	שָׁכַל, <i>be bereaved</i> ; III. <i>be barren</i> ; IV. <i>bereave</i> .



XXXII.

GUTTURAL VERBS.

VERBS in which one or more of the radicals are gutturals, producing some or all of the effects peculiar to this class of consonants, are called guttural verbs. They are further distinguished according to the place occupied by the guttural, whether that of the first, second, or third radical. Hence there are verbs with an initial guttural, verbs with a medial guttural, and verbs with a final guttural. A verb may, of course, belong to more than one of these classes at the same time.

VERBS WITH AN INITIAL GUTTURAL.

Guttural verbs of the first class are inflected like עָמַד, *stand*, of which only the typical forms, in the stems affected by the occurrence of a guttural as the first radical, (I., II., III.) are here given.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	עָמַד	נָעַמַד	הָעָמַד	הָעָמַד
3 F.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
2 M.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
<i>Plur.</i> 2 M.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יַעְמֹד	יַעְמֹד	יַעְמִיד	יַעְמֹד
2 F.	תַּעְמְדִי	תַּעְמְדִי	תַּעְמִידִי	תַּעְמְדִי
1 C.	אֵעָמַד	אֵעָמַד	אֵעָמִיד	אֵעָמַד
<i>Plur.</i> 3 F.	תַּעְמְדֶנָּה	תַּעְמְדֶנָּה	תַּעְמִידֶנָּה	תַּעְמְדֶנָּה

IMPERATIVE.

<i>Sing.</i> 2 M.	עָמַד	הָעָמַד	הָעָמַד	—
2 F.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	—
<i>Plur.</i> 2 F.	עָמְדֶנָּה	הָעָמְדֶנָּה	הָעָמְדֶנָּה	—

INFINITIVE.				
	I.	II.	III.	
ABS.	עֲמֹד	נִעְמַד	קָעַמִּיד	הָעַמַּד
CONST.	עָמַד	קָעַמַד	קָעַמִּיד	הָעַמַּד
PARTICIPLES.				
ACT.	עֹמֵד	נֹעַמֵד	מְעַמֵּיד	—
PASS.	עֹמֵד	—	—	מְעַמֵּיד

1. The peculiarities of these verbs may be classed under three general heads: —

1. Whenever the guttural, as the first radical, would regularly be the first of two consonants at the beginning of a syllable, it takes, instead of a simple, a composite *she'wa* [III. 1, 2, *b*]; if א, usually אָ, as in אָמַר; if any other guttural, commonly אָ, as in עָמַד.

2. Whenever the guttural, as the first radical, would regularly close a syllable, it usually affects both the character and the vocalization of that syllable.

a. The syllable, though it is sometimes closed by a guttural, as by any other consonant, is regularly made intermediate [III. 2, 2, *a*, (*b*)], while the guttural, when the second radical has a vowel, takes a *she'wa* corresponding to the short vowel preceding, as in יַעֲמֹד; but when the second radical is vowelless, a short vowel, like the one before it [IV. 1, 1, *b*], as in תַּעֲמֹד.

b. The vocalization of the syllable is disturbed only when the vowel would be אָ, which regularly passes into אָ, as in נִעְמַד; but when the following syllable has אָ, gives place to an original אָ, as in יַעֲמַד.

3. Whenever the guttural, as the first radical, would regularly be doubled, it remains unchanged, while the preceding vowel is lengthened [III. 3, 2, *a*].

2. Nouns derived from roots in which the first radical is a guttural suffer similar modifications; *e.g.* עֲלָמָה, עָבֶד, אֶדְמָה, הָקֵם, אֶדוֹן, הָמוּר.

Exercises.

Read:—

עָמְדִי : נֶעְמְדוּ : הָעָמַד : יַעֲמֵד : הָעָמְדָה : הָעָמְדָת :
 עֲמַדָתִי : תַעֲמִידִי : הָעָמְדָתִי : יַעֲמִידֵנו : עָבֶד אֶבְרָהָם
 אֲנִכִי : הִנֵּה עָמַד עַל־גְּמָלוֹ בָּעָרָב : לֹא עֹבַד חֲסִדוֹ
 מִעַם אֲדוֹנִי : הִרְכִּיבוּהוּ עָבְדָיו עַל־חֲמֹר : תִּרְכַּב
 רֶכְבָּה עַל־גְּמֹל : לָמָּה תַעֲמֹד בַּחוּץ : בָּקָרָם עֹבְדֵי
 בְּאַרְצָם : בַּעֲזֹבְכֶם אֶת־יְדֹהָ יַעֲזֹב אֶתְכֶם : הָאָרֶץ
 תַּעֲזֹב מֵאִישׁ : רָכְבוּ אֲנָשָׁיו אֲשֶׁר עִמּוֹ עַל־גְּמָלִים :
 עֹבַד כָּל־אֲשֶׁר־לוֹ בְּיַד עֲבָדָיו :

Write:—

Thou (f.) stoodst. We stood. I shall stand. Standing.
 She was placed. I placed. Ye (m.) will be placed. Place
 ye (m.). We shall stand. He stood. Ye (f.) were placed.

Stand ye (F.). He established us. She rode upon an ass. Why hast thou (M.) not watched over (אָל) my lord the king? Yahweh has deserted our land. My master has placed me over the men of this city. These (are) the names of the men who stood with you (M.). Why speaketh my lord according to (כ) these things? Why hast thou (M.) forsaken me?

VOCABULARY.

אָדוֹן, const. אֲדוֹן; plur. אֲדֹנִים;
const. אֲדֹנִי, M., *lord, master*.

אִישׁ, plur. אַנְשִׁים; const. אַנְשִׁי,
M., *man, husband*.

אָלָה, const. אָלַת; plur. אָלוֹת;
const. (אָלוֹת), F., *oath, curse*.

אֱמֶת (אֱמֶת), suff. אֱמֶתִי, F.,
truth.

אָרֶץ, with the article הָאָרֶץ; plur.
אֲרָצוֹת; const. אֲרָצוֹת, F.,
earth, land.

אַרָם, D., *Syria*.

אִשָּׁה, const. אִשְׁת; plur. נָשִׁים;
const. נִשְׁתִּי, F., *woman, wife*.

חֲמוֹר, plur. חֲמוֹרִים; const.
חֲמוֹרִי, M., *ass*.

חֶסֶד, suff. חֶסֶדִּי, M., *mercy*.

עָזַב, *leave, withhold*; II. *be de-*
serted.

עָמַד, *stand*; III. *place*.

עָרַב, du. עָרַבִּים; plur. עָרַבִּים;
const. עָרַבִּי, C., *evening*.

רָכַב, *ride*; III. *make ride*.

XXXIII.

VERBS WITH A MEDIAL GUTTURAL.

VERBS with a medial guttural are inflected like שָׁחַט, *slay*, and בָּרַךְ, *kneel*. The typical forms are:—

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	שָׁחַט	נִשְׁחַט	בָּרַךְ, בִּרְךָ	בִּרְךָ
3 F.	שָׁחְטָה	נִשְׁחָטָה	בָּרְכָה	בִּרְכָה
2 M.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָתָּ	בִּרְכָתָּ
<i>Plur.</i> 2 M.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכַּתֶּם	בִּרְכַּתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יִשְׁחַט	יִשְׁחָט	יְבָרַךְ	יְבָרַךְ
2 F.	תִּשְׁחָטִי	תִּשְׁחָטִי	תְּבָרְכִי	תְּבָרְכִי
1 C.	אִשְׁחַט	אִשְׁחָט	אֲבָרַךְ	אֲבָרַךְ
<i>Plur.</i> 3 F.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרְכֶנָּה	תְּבָרְכֶנָּה

IMPERATIVE.

<i>Sing.</i> 2 M.	שָׁחַט	הִשְׁחַט	בָּרַךְ	—
2 F.	שָׁחְטִי	הִשְׁחָטִי	בָּרְכִי	—
<i>Plur.</i> 2 F.	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרְכֶנָּה	—

INFINITIVE.				
	I.	II.	III.	
ABS.	שָׁחַט	נִשְׁחַט	בִּירָךְ	—
CONST.	שָׁחַט	הִנְשָׁחַט	בִּירָךְ	בִּירָךְ
PARTICIPLES.				
ACT.	שֹׁחֵט	נֹשֵׁחַט	מְבִירֵךְ	—
PASS.	שָׁחוּט	—	—	מְבִירָךְ

1. The inflection of these verbs involves an application of the general principles already given but slightly different from that of the last lesson.

1. Whenever the guttural, as the second radical, regularly begins a syllable, —

a. If followed by a second consonant without an intervening vowel, it takes a composite instead of a simple *shewa*, usually ְְ , *e.g.* שֶׁחַטָּה.

b. If not followed by a second consonant, it prefers ְ , except in the infinitive, to ֿ , *e.g.* יִשְׁחַט; and often to ֿֿ , *e.g.* בִּירָךְ.

2. Whenever the guttural, as the second radical, is regularly the last consonant of an intermediate syllable, it almost always takes, before it, ְ , after it, the corresponding *shewa*, *e.g.* שֶׁחַטִּי.

3. Whenever the guttural, as the second radical, would regularly be doubled, —

a. If ך , ק , or ע , it usually, though not doubled, has the effect of a double letter, preserving the quantity and quality of the preceding vowel unchanged, and producing an intermediate syllable, *e.g.* מְבִירָךְ.

b. If א, it often, and if ר, always, attaches itself altogether to the following syllable, leaving the preceding vowel to be lengthened, *e.g.* שאל and בִּרְךְ.

2. When these verbs take suffixes, __, —

1. In the imperfect and the imperative of the first stem, is treated as in the corresponding forms of I verbs [XXXI. 4, 2].

2. In the derived stems, is treated like the vowel which it displaces [XXI. 3].

3. Nouns derived from roots with a medial guttural often suffer similar modifications, *e.g.* מְלָאךְ, בִּהֵן, נָהַר, מְלַחֵמָה, נִשְׁעַר, נִנְעָרָה, טָחֵנֶת.

Read: —

Exercises.

בִּרְךְ : תִּשְׁחַט : תִּבְרְכֵי : אִשְׁחַט : תִּשְׁחַטְנָה :
 הִשְׁחַטִּי : מִבְּרַךְ : בָּרוּךְ : הִבְרַךְ : בִּרְכֵתִי : אֲבִרְכֶךָ :
 בִּרְכֵתִיָּה : הִשְׁחַטְנוּהָ : בָּרוּךְ יְהוָה אֲשֶׁר לֹא־עֹזֵב
 חֲסִדּוֹ מֵעַם אֲדֹנִי אֲבִרְהֶם : הִבְרִיךְ הַנְּמָלִים מִחוּץ
 לָעִיר אֶל־תְּבֵאֵר : שְׁאַלְתִּי אֹתָהּ בַּת־מִי אָתָּה : גַּם
 לַנְּמָלִיךְ אִשְׁאֵב : מִתְּרָה רִבְקָה לְשֹׂאֵב מִתְּבֵאֵר אֲשֶׁר

בְּשַׁעַר הָעִיר : יְהוָה בֵּרַךְ אֶת־אֲבָרָהָם כָּל־לֵא :
 תִּרְחֹץ אֶת־רִגְלֵי : הַחֲרִישׁ עֲבַד אֲבָרָהָם בְּשֵׂאב
 הַנְּעִרָה לְגִמְלָיו : אַחֵר לְדַבֵּר אֵלָיָה : אָחוֹת אֲשֶׁר
 לְלָבָן שָׁמָּה רִבְקָה : אָהֵב יִצְחָק אֶת־רִבְקָה אִשְׁתּוֹ :
 שָׁאוּל שָׁאַל־הָאִישׁ לְמֹלְדָתִנִּי : אֶת־אֲשֶׁר תִּבְרַךְ
 הוּא מִבְּרַךְ :

Write:—

Thou (F.) wast slain. Ye (F.) will cause to kneel. She slew. Thou (M.) blessedst. Ye (M.) were blessed. Ye (F.) will be slain. Ye (F.) slew. I shall cause them (M.) to kneel. Thou (M.) blessedst us. Make haste. I blessed Yahweh, who had not withheld his mercy from my master. Our sister (art) thou. Ye (M.) will detain me in your city. What hath Yahweh asked of (from with) thee (M.)? Why (is) this (that) thou (M.) shouldst ask for my name? The men of the place asked concerning (ל) his wife. Behold thy (M.) servant to wash the feet of the servants of my lord. Abraham hastened to the tent to Sarah.

VOCABULARY.

אָהַב, *love*.אֶהָל, plur. אֶהָלִים; const. אֶהָלִי, M., *tent*.אָחוֹת, const. אָחוֹת, F., *sister*.אָהַר, *tarry*; IV. *delay*.בָּאָר, plur. בָּאָרוֹת; const. בָּאָרוֹת or בָּאָרוֹת, F., *well*.בָּרַךְ, *kneel*; II. *bless one's self*; III. *make kneel*; IV. *bless*; V. *invoke a blessing*.בֵּת (בִּנְת), suff. בֵּתִי; plur. בָּנוֹת; const. בָּנוֹת, F., *daughter*.זָהָב, const. זָהָב, M., *gold*.הָרַשׁ, *be silent*; III. = I.מָהָר, *hasten*; IV. = I.מַלְאָךְ, const. מַלְאָךְ; plur. מַלְאָכִים; const. מַלְאָכִי, M., *messenger, angel*.נָהָר, const. נָהָר; plur. נָהָרִים or נָהָרוֹת; const. נָהָרִי or נָהָרוֹת, M., *river*.נַעֲרָה, const. נַעֲרָה; plur. נַעֲרוֹת; const. נַעֲרוֹת, F., *girl*.רָחַץ, *wash*.שָׁאַל, *ask*.שָׁחַט, *slay*; II. *be slain*.שַׁעַר, plur. שַׁעֲרִים; const. שַׁעֲרִי, C., *gate*.

XXXIV.

VERBS WITH A FINAL GUTTURAL.

VERBS with a final guttural are inflected like שָׁלַח, *send*, of which the typical forms are:—

		I.	II.	III. A.
PERF.	<i>Sing.</i> 3 M.	שָׁלַח	נִשְׁלַח	הִשְׁלִיחַ
	3 F.	שָׁלְחָה	נִשְׁלְחָה	הִשְׁלִיחָה
	2 M.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	הִשְׁלַחְתָּ
	2 F.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	הִשְׁלַחְתְּ
	<i>Plur.</i> 2 M.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
IMPF.	<i>Sing.</i> 3 M.	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
	2 F.	תִּשְׁלַחֲהִי	תִּשְׁלַחֲהִי	תִּשְׁלַחֲהִי
	1 C.	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ
	<i>Plur.</i> 3 F.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
IMPA.	<i>Sing.</i> 2 M.	שָׁלַח	הִשְׁלַח	הִשְׁלַח
	2 F.	שָׁלַחֲהִי	הִשְׁלַחֲהִי	הִשְׁלַחֲהִי
	<i>Plur.</i> 2 F.	שָׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁלַחְנָה
INF.	ABS.	שָׁלוּחַ	נִשְׁלַח	הִשְׁלַח
	CONST.	שָׁלַחַת	הִשְׁלַחַת	הִשְׁלַחַת
PART.	ACT.	שֹׁלֵחַ	נִשְׁלָחַת	מִשְׁלִיחַת
	PASS.	שֹׁלֵחַת	_____	_____

III. P.	IV.		V.
הִשְׁלַח	שִׁלַּח	שָׁלַח	הִשְׁתַּלַּח
הִשְׁלַחָה	שִׁלַּחָה	שָׁלַחָה	הִשְׁתַּלַּחָה
הִשְׁלַחְתָּ	שִׁלַּחְתָּ	שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
הִשְׁלַחְתָּה	שִׁלַּחְתָּה	שָׁלַחְתָּה	הִשְׁתַּלַּחְתָּה
הִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שָׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַחֵהוּ	תִּשְׁלַחֵהוּ	תִּשְׁלַחֵהוּ	תִּשְׁתַּלַּחֵהוּ
אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁתַּלַּח
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
—	שִׁלַּח	—	הִשְׁתַּלַּח
—	שִׁלַּחֵהוּ	—	הִשְׁתַּלַּחֵהוּ
—	שִׁלַּחְנָה	—	הִשְׁתַּלַּחְנָה
הִשְׁלַח	שִׁלַּח	שָׁלַח	הִשְׁתַּלַּח
—	שִׁלַּח	—	הִשְׁתַּלַּח
—	מִשְׁלַח	—	מִשְׁתַּלַּח
מִשְׁלַח	—	מִשְׁלַח	—

1. In the inflection of these verbs the following points should be noted: —

1. Whenever the guttural, as the third radical, would regularly be the first of two consonants at the end of a syllable, the *helping pathah* is introduced, without, however, affecting the pronunciation of ת [IV. 2, 1], *e.g.* שְׁלַחַת.

2. Whenever the guttural, as the third radical, regularly ends a word or syllable, a heterogenous vowel preceding is variously affected.

a. An immutable vowel takes a *pathah furtive*, to prepare the way for the guttural [IV. 3], *e.g.* הַשְׁלִיחַ.

b. A mutable vowel usually gives way to —; a —, except in infinitives absolute and participles, *e.g.* שְׁלַח; a —, except in infinitives, *e.g.* יִשְׁלַח.

2. The — substituted for other vowels in verbs of this class, when they take suffixes, is treated like the same vowel in verbs with a medial guttural [XXXIII. 2].

3. Nouns derived from roots with a final guttural manifest similar peculiarities, as, מַלְאָכָה, מְשִׁיחַ, מְנוּחָה, רָשַׁע, וָרַע, מַכְנִיעַ, מַכְנִיעָה.

Read: —

Exercises.

שְׁלַחְתִּי : תִּשְׁלַח : שְׁלַחַת : אֲשַׁלְּחָה : שְׁלַח :
 תִּשְׁלַחְנָה : תִּשְׁלַח : תִּשְׁלִיחַ : שְׁלַחַת : תִּשְׁלִיחוּ :
 שְׁלֹחַ : אֲשַׁבֵּיעַ בְּיָדָהּ אֱלֹהֵי : נִשְׁבַּע־לִי : שְׁלַחְךָ :

יִשְׁלַח יְהוָה מִלְאָכָיו אֶתְךָ לְהַצִּלִּיחַ דְּרָכְךָ : דָּבָר יְהוָה
 כִּי שָׁמַע עֲבָדְךָ : שְׁלַח אֵלַי אֶת־בְּנֶיךָ אֲשֶׁר בְּצֹאֲן :
 אֵלֶיךָ שְׁלַח־נִי אֲדֹנִי לְדָבָר אֶת־הַדְּבָרִים הָאֵלֶּה : לֹא־
 אֲשַׁלַּח יָדִי בְּאֲדֹנִי : עֲזֹבוּ אֶת־הָעִיר פְּתִיחָה : יִפְתַּח
 הַעֲבָד גַּמְלָיו : פָּתוּחַ נִפְתָּחוּ שְׁעָרֵי אֲרָצְךָ : נָוֶם זָהָב
 לְרִבְקָה בָּקַע מִשְׁקָלָו : כִּי נִשְׁבַּעְתִּי כִּי־כָרַךְ אֲבָרְךָ
 אֶת־זֶרְעֶךָ : שָׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דָּבָר
 אֵלֶיךָ :

Write:—

He caused to send. Ye (M.) were sent. They (M.) will
 be caused to send. We shall cause to send. Send
 them (F.). Cause ye (F.) to send. She was sent. They
 sent. Ye (F.) were sent. Thou (F.) wilt send. Ye (M.)
 will be caused to send. Sending. My lord the king will
 hear the words of his servant. My God hath prospered
 my way. He sware to him according to this thing. In
 truth Yahweh sent me to you (M.) to speak to you all
 these words. Behold I have released thee (M.) this day
 from the hand of thine enemies. In thy (M.) seed shall
 all the families of the earth be blessed.

VOCABULARY.

אֱלֹהִים, M., *God, god*; plur. אֱלֹהִים; const. אֱלֹהֵי, *God, gods*.

בֶּקֶע, M., *half* (shekel).

זֶרַע, plur. (זֶרַעִים); const. זֶרַעִי, M., *seed*.

טָרַם, M., *abscission*; with or without ב, *before*.

מִשְׁפָּחָה, const. מִשְׁפָּחַת; plur. מִשְׁפָּחוֹת; const. מִשְׁפָּחוֹת, F., *family*.

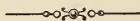
פָּתַח, *open*; II. *be loosed*; IV. *loose*.

נָצַח, *progress, prosper*; III. *make prosper*.

שָׁבַע, II. *swear*; III. *make swear*.

שָׁלַח, *extend, send*; III. and IV. *send*.

שָׁמַע, *hear*; II. *be heard*; III. *make hear, call*.



XXXV.

THE CONTRACTED VERBS.

THERE are two classes of verbs which, in some of their forms, are subject to contraction.

1. In verbs of the first class contraction is due to the weakness of the first radical, נ. Hence they may be called *verbs with an initial Nun*.

2. In verbs of the second class contraction is due to the repetition of the second as a third radical. Hence they may be called *verbs with a double medial*.

VERBS WITH AN INITIAL *NUN*.

The inflection of this class of verbs may be learned from *נָגַשׁ*, *approach*.

PERFECT.

		I.	II.	III.	
<i>Sing.</i>	3 M.	נָגַשׁ	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
	3 F.	נָגַשָּׁה	נָגַשָּׁה	הִנָּגַשָּׁה	הִנָּגַשָּׁה
	2 M.	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Plur.</i>	2 M.	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּגַשְׁתֶּם	הִנָּגַשְׁתֶּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִנָּגַשׁ	יִנָּגַשׁ	יִנָּגַשׁ	יִנָּגַשׁ
	2 F.	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי
	I C.	אִנָּגַשׁ	אִנָּגַשׁ	אִנָּגַשׁ	אִנָּגַשׁ
<i>Plur.</i>	3 F.	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה	תִּנָּגַשְׁנָה

IMPERATIVE.

<i>Sing.</i>	3 M.	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ	—
	3 F.	נָגַשִּׁי	הִנָּגַשִּׁי	הִנָּגַשִּׁי	—
<i>Plur.</i>	2 F.	נָגַשְׁנָה	הִנָּגַשְׁנָה	הִנָּגַשְׁנָה	—

INFINITIVE.			
	I.	II.	III.
ABS.	נָגַשׁ	הִנָּשׁ	הִנָּשׁ
CONST.	נִשֵּׂת	הִנָּשׁ	הִנָּשׁ
PARTICIPLES.			
ACT.	נֹגֵשׁ	נִנָּשׁ	מִנָּשׁ
PASS.	נִנָּשׁ	—	מִנָּשׁ

1. The cases in which contraction takes place are two : —

1. Whenever נ, as the first radical, would regularly be the first of two consonants at the beginning of a word, it is dropped, yet only in נָתַן and verbs in which the imperfect has ___, and that in the imperative and the infinitive construct of the first stem. After losing the נ, the imperative often takes the ending הִתְּ, and the infinitive always the termination ת.

2. Whenever נ, as the first radical, would regularly close a syllable, it is assimilated to the second, which is then doubled ; while in the passive of the third conjugation the original vowel ___ is retained, for *an unaccented vowel before a doubled letter must be not only short but pure.*

2. When the second radical is a guttural, since *daghesh forte* cannot be used, recourse must be had to one or the other of the usual methods of supplying its place [XXXIII. 3].

3. The ל of לָקַח is treated like the נ of these verbs in the first stem.

4. The verb נָתַן, of which the final נ also is assimilated when circumstances favor, has the further peculiarity that its first stem has ___ in the

imperfect, the imperative, and the infinitive construct, instead of — or — .
The infinitive construct thus becomes תִּתְּ (תִּתְּתָהּ).

Exercises.

Read:—

תִּגְשׁוּ: גִּשְׁתָּה: נִגְשֶׁתָּ: נִגְשֶׁתָּ: תִּגְשֶׁתָּ: אֲנִישׁ:
תִּגְשֶׁתָּ: הִגְשָׁה: הִגְשָׁה: גִּשְׁתָּ: גִּשְׁתָּ: גִּשְׁתָּ: לִי: נִגְשָׁה
רִבְקָה מֵעַל הַגָּמֶל: בִּתְּמִי אֶת הַגִּידִי נָא לִי: נָחַם
יִצְחָק אֶחָדִי אִמּוֹ: אֲנִי הָאִשָּׁה הַנִּצָּבֶת עִמָּכָה בְּזֶה:
נָתַן לִי אֶת־אֲשֶׁר שָׁאַלְתִּי מֵעַמּוֹ: לֹא־תִקַּח אִשָּׁה לְבָנִי
מִבְּנוֹת הַכְּנַעֲנִי: לְזֶרַעַךְ אֶתְּנִי אֶת־הָאָרֶץ הַזֹּאת: תִּתְּ
אֹתוֹ עַל־יָדִי: לֹא תִתֵּן הָעִיר הַזֹּאת בְּיַד הַמֶּלֶךְ
הַגָּדוֹל: בַּחֲלֹף מִשָּׁם אִשָּׁה מִבְּנוֹת לָבֵן: בְּיָדֶךָ
עֲתוּתִי: הִגֵּד הַגֵּד לְעַבְדֶּיךָ אֵת אֲשֶׁר דִּבֶּר לְפָנֶיךָ
לָכֶם אֶת־כָּל־הָאָרֶץ: תִּתְּנָה לְזֶרַע אֲבֹתָהֶם אֶהְיֶה:

Write:—

Ye (M.) will approach. We will cause to approach.
Approach thou (F.). We were made to approach. Thou
(F.) wilt approach. Thou (M.) approachedst. I approached.

They (F.) will be made to approach. I will draw near to thee (F.). Laban gave to the servant of Abraham straw for his camels. Give me my wife. Take her. He will tell us our way. (Then) fell upon me there the hand of the Lord (Yahweh). He hath not let fall any of (from) his words to the earth. Behold I stood (was placed) by the well. On account of the money will they (M.) cast themselves upon us.

VOCABULARY.

אַף (אָנף), M., *nose, wrath*; du.

אַפִּים, *nostrils, face.*

לָקַח, *take*; II. *be taken*; IV. = I.

נָגַד, III. *tell.*

נָגַשׁ, *approach*; II. = I.; III. *make approach, bring*; V. = II.

נָחַם, II. *grieve, comfort one's self*; IV. *comfort*; V. = II.

נָפַל, *fall, descend*; III. *make fall*; V. *precipitate one's self.*

נָצַב, II. *take one's place, stand*; III. *set.*

נָתַן, *give*; II. *be given.*

עָתָה (עֵנַת), plur. עֵתִים or עֵתוֹת, D., *time.*

שָׁם, *there.*



XXXVI.

VERBS WITH A DOUBLE MEDIAL.

The verb סָבַח (סִבַּח), *turn*, will serve to represent this class. The typical forms will be found on pages 100 and 101.

1. The irregularities which appear in the paradigm may be classified as follows : —

1. Whenever the second radical would regularly be doubled, the repetition of the same sound may be avoided by substituting for the regular an equivalent form in the fourth and fifth conjugations. This form is either —

a. One in which the long vowel, י , from —^{\cdot} or $\text{—}^{\text{׳}}$, compensates the loss of *daghesh forte*, *e.g.* סױב ; or —

b. One in which the repetition of the first radical between the second and the third answers the same purpose, *e.g.* סבסב .

2. Whenever the second radical would not regularly be doubled, except in the infinitive absolute and the participles of the first stem, it is contracted with the third, giving rise to various modifications of the verb.

a. The doubled letter —

(*a*) Receives a *daghesh forte* regularly if the word has a termination, *e.g.* סבֿה .

(*b*) Omits it regularly if there is no termination, *e.g.* סב ; but —

(*c*) Transfers it to the first radical sometimes in all forms of the imperfect of the first stem, *e.g.* יִסב and תִּסְבִּי * for יִסבֿ and תִּסְבֿי .

b. The affirmatives, —

(*a*) If vocal, are attached immediately to the stem, *e.g.* סְבִי .

(*b*) If they begin with a consonant they take a connecting vowel : in the perfect י , *e.g.* סְבוֹת ; in the imperfect and the imperative י , *e.g.* סְבִינָה .

c. The accent —

(*a*) Is not disturbed by vocal affirmatives, *e.g.* תִּסְבִּי .

(*b*) Is attracted as far as the connecting vowel by a simple syllable, *e.g.* סְבוֹת ; but to itself by a mixed syllable, *e.g.* סְבוֹתֶם . (See p. 102.)

* This is called the *Chaldee imperfect*.

		I.	II.	III. A.
PERF.	<i>Sing.</i> 3 M.	סָב	נָסַב	הִסָּב
	3 F.	סָבָה	נָסְבָה	הִסָּבָה
	2 M.	סָבוֹת	נָסְבוֹת	הִסָּבוֹת
	<i>Plur.</i> 2 M.	סָבוֹתָם	נָסְבוֹתָם	הִסָּבוֹתָם
IMPF.	<i>Sing.</i> 3 M.	יִסֵּב	יִסֵּב	יִסֵּב
	2 F.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
	1 C.	אִסֵּב	אִסֵּב	אִסֵּב
	<i>Plur.</i> 3 F.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
IMPA.	<i>Sing.</i> 2 M.	סָב	הִסָּב	הִסָּב
	2 F.	סָבִי	הִסָּבִי	הִסָּבִי
	<i>Plur.</i> 2 F.	סָבִינָה	הִסָּבִינָה	הִסָּבִינָה
INF.	ABS.	סָבוּב	הִסָּבוּב	הִסָּבוּב
	CONST.	סָב	הִסָּב	הִסָּב
PART.	ACT.	סָבֵב	נָסֵב	מִסָּב
	PASS.	סָבוּב	—	—

III. P.	IV.		V.
הוֹסֵב	סוֹבֵב	סוֹבֵב	הִסְתוֹבֵב
הוֹסִיבָה	סוֹבְבָה	סוֹבְבָה	הִסְתוֹבְבָה
הוֹסִיבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	הִסְתוֹבְבוֹת
הוֹסִיבוּתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	הִסְתוֹבְבוֹתָם
יֹסֵב	יִסְוֵב	יִסְוֵב	יִסְתוֹבֵב
תוֹסִיבִי	תִסְוִיבִי	תִסְוִיבִי	תִסְתוֹבְבִי
אוֹסֵב	אִסְוֵב	אִסְוֵב	אִסְתוֹבֵב
תוֹסִיבִינָה	תִסְוִיבִינָה	תִסְוִיבִינָה	תִסְתוֹבְבִינָה
—	סוֹבֵב	—	הִסְתוֹבֵב
—	סוֹבְבִי	—	הִסְתוֹבְבִי
—	סוֹבְבִינָה	—	הִסְתוֹבְבִינָה
הוֹסֵב	סוֹבֵב	סוֹבֵב	—
—	סוֹבֵב	—	הִסְתוֹבֵב
—	מְסוֹבֵב	—	מְסְתוֹבֵב
מוֹסֵב	—	מְסוֹבֵב	—

d. The vowel preceding the doubled letter is regularly that which belongs between the second and third radicals ; but this vowel, unless it be —, is often affected by its position.

(a) If the syllable be accented, — in the second stem gives place to —, except in the infinitive, e.g. **יִסֵּב** ; י in the third stem to —, e.g. **הִסֵּב** ; for though an accented vowel in a closed syllable before two consonants or a double consonant may be long, it must be mutable.

(b) If the syllable be not accented, — is shortened to — in the third stem, where — occurs in the regular verb, e.g. **הִסְבֹּת** ; — to י in the first stem, e.g. **הִסְבִּינָה**.

e. The preformatives, —

(a) If they regularly form distinct syllables, are undisturbed, e.g. **יִסֵּב**.

(b) If they regularly form syllables with the first radical, since this consonant is now followed by a vowel, —

a. Immediately before the tone, become open syllables with long vowels ; — (ā) instead of — or —, except in the perfect and the participle of the third stem, where — is used ; and י instead of — (ō) or י, e.g. **יִסֵּב**, **יִסֵּב**, **הִסֵּב**, and **הִסֵּב**.

b. Farther from the tone, except in the case of the passive of the third stem, lose their vowels, e.g. **הִסְבִּינָה** and **הִסְבֹּת**, but even **הִסְבֹּתָם**.

2. The effect of suffixes upon these verbs is usually analogous to that of the affirmatives.

3. When the letter repeated is a guttural, the inflection of the verb is modified in accordance with the requirements of the gutturals.

4. Nouns derived from roots with a double medial manifest similar peculiarities, as **כֶּלֶם**, **אֵם**, **כֶּרֶם**.

Exercises.

Read:—

סב: סְבוּ: הִסְבּ: תוּסְבִי: תִסְבּ: יִסְבּ: תִסְבְּנָה:
 מְסוּבָּב: סְבוּב: הִסְבוּת: יְסוּבְנִי* : תִסְתוּבּוּ:
 הִסְבִי: הִסְבּ: נִסְבוּנִי: סוּבְתִי: סְבוּנִי: נְסוּבְנִי:
 הִסְב יְהוֹה לֵב הַמֶּלֶךְ עֲלֵיהֶם: לֹא אֲדַבֵּר אֵלָיֶךְ רַע
 אִז טוֹב: בָּדָה עַל־שִׁבְמָה: אֶת־אִמּוֹ יִבְרָךְ: שְׁאַלְתָּ
 לָךְ יָמִים רַבִּים: יִקַּךְ הַמֶּלֶךְ אֶרְצָה: רַבּוֹת רַעוֹת
 עֲבָדְךָ: דִּבַּרְתָּ עַל־לֵב שִׁבְחָתְךָ: דִּבַּרְתִּי אֶל־לְבִי:
 סב מְעַלְיָהֶם: אֲנַדְלֶךְ יְהוֹה בְּכָל־לְבִי: אֶהְבֶּךָ הָסֹד
 יְסוּבְנִי: נָתַתָּ לְעֲבָדְךָ לֵב שִׁמֵּעַ: טוֹב תָּתִי אוֹתָהּ
 לָךְ מִתָּתִי אוֹתָהּ לְאִישׁ הַזֶּה:

Write:—

She turned. Thou (M.) wilt surround. Cause ye (M.) to turn. Ye (F.) will be made to turn. Ye (F.) surrounded. I shall turn. We shall cause to turn. Ye (M.) surrounded. Thou (F.) wast made to turn. They turned. Surround ye (F.). Turning. They (F.) will go around him. Thou (M.) hast caused their (M.) heart to turn. I will bow (with my)

* When a letter is repeated, a simple *sheva* is often replaced by ֿֿֿ , for the sake of distinctness.

face to the ground. Ye (M.) will go round the city on that day. He spake kindly to the maiden, for he loved her. Behold she spake to herself. Her jar (was) on her hand. It is better that I rule over you (M.) than that many kings rule over you. My mother will forsake me.

VOCABULARY.

אִו, *or.*

אִם, plur. אִמּוֹת, F., *mother.*

פֶּה, plur. פִּיִּים, D., *jar.*

לֵב, plur. לִבּוֹת, F., *heart.*

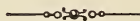
סב (סבב), *turn, go round; II.=I.;*

III. *make turn, surround; IV.=I.*

קַד (קדר), *bow.*

רַב, F. רַבָּה, *much, great.*

רַע, F. רַעָה, *bad, evil.*



XXXVII.

QUIESCENT VERBS.

VERBS in which one or more of the radicals lose their consonantal force and quiesce with the vowels are called *quiescent verbs*. They are divided into classes named from the weak letter and its position on the word. Thus there are verbs with —

1. Initial { *Aleph.*
 { *Yodh.* { *Waw.*
 { *Yodh.*

2. Medial { *Waw.*
 { *Yodh.*

3. Final { *Aleph.*
 { *He.* { *Waw.*
 { *Yodh.*

In verbs with a final *Waw* and *Yodh* the original weak consonants have almost entirely given place to ה, whence these verbs are usually called *verbs with a final He*.

VERBS WITH AN INITIAL ALEPH.

Verbs of this class are inflected like אָכַל, *eat*.

I. IMPERFECT.

Sing. 3 M. יֹאכַל (יֵאכַל)

2 F. תֹּאכְלִי

1 C. אֲכַל

Plur. 2 F. תֹּאכְלֶינָה

1. They are irregular only in the imperfect of the first stem, being elsewhere like other verbs with an initial guttural.

2. Their irregularity is due —

1. To the quiescence of א in the preceding vowel, originally __, lengthened to __, then modified to __; and —

2. To the omission of this consonant in the first person singular.

3. To the appearance of __ instead of __ as the characteristic vowel of the imperfect, especially in pause.

3. There are only four other verbs which always suffer similar changes; viz., אָבַד, *perish*; אָבַדָּה, *be willing*; אָמַר, *say*; and אָפַק, *bake*.

4. The vowel of the imperfect in forms with suffixes is treated like the __ of the intensive stem [XXIII.].

5. In certain nouns beginning with א this letter quiesces with the vowel of a prefix.

Exercises.

Read:—

תֹאכַל: נֹאכַל: הָאֹכֵלִים: אֹכַל: אֵכֶל: אֹכֵלֶת:
 אֹכְלֵנוּ: תֹאכְלוּ: נֹאכִיל: יֹאכֵל: אֹפֵלֶתִי: אֹכֹל:
 מֹאכֵל: תֹאכְלֶנָּה: יֹאמֵר: אָמַר לֹא אֹכַל עַד אִם־
 דִּבַּרְתִּי דְבָרִי: תֹאמַר אֵלַי גַּם לְגַמְלִיד אֲשָׂאב:
 יְהוָה אֱלֹהִים אֲשֶׁר לְקַחְנִי מֵאֶרֶץ מִוְלַדְתִּי נִשְׁבַּע־לִי
 לֵאמֹר לְזֶרַעַךְ אֶתֵּן אֶת־הָאֶרֶץ הַזֹּאת: אֹכַל אֶת־
 אֲשֶׁר־אֲנִי נֹתֵן אֵלֶיךָ: אֹכְלו־טוֹב: אָמְרָה אֲלֵיהֶם כֹּה־
 אָמַר יְהוָה אֱלֹהִים אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֹתָם
 אֵלַי הִנֵּה שְׁמַעְתִּיד: שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ: אָמְרוּ
 לִי מַה־שְּׁמוֹ מָה אָמַר אֲלֵיהֶם: כֹּה תֹאמַר אֲלֵיהֶם
 יְהוָה אֱלֹהֵי אֲבֹתָם שְׁלַחְנִי אֲלֵיכֶם: בְּבֹקֶר תֹאמַר
 מִי־יִתֵּן עָרֹב: שְׁלַחְנִי לְאֹדְנִי*:

* In this word, though *Aleph* has become silent, the short vowel is retained contrary to rule [III, 4, 1].

Write:—

She ate. Thou (M.) wilt cause to eat. Thou (F.) wilt eat. Eat ye (F.). They (M.) will be eaten. Ye (F.) will be made to eat. They were eaten. Cause them (F.) to eat. Thou (F.) atest. Ye (F.) were made to eat. Eat ye (M.). Eaten. God said, Ye (M.) shall not eat from it (M.). She caused her husband also to eat from it. All this land which I have said I will give to your (M.) seed. Your (M.) sons will speak to our sons, saying, What have you to do (what to you) with Yahweh? In that day thou (F.) wilt say to me, My husband. In the evening thou (M.) shalt say, Would that it were (who will give) morning.

VOCABULARY.

אָכַל, <i>eat</i> ; II. <i>be eaten</i> ; III. <i>cause</i> , <i>give, to eat</i> ; IV. <i>devour</i> .		אָמַר, <i>say</i> ; II. <i>be said</i> .
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XXXVIII.

VERBS WITH AN INITIAL YODH.

VERBS in which, without preformatives, the first radical is י, do not all really belong to the same class. The first radical was not originally י in all of them, as appears from an examination of some of the derivative stems, but it was more frequently י. There are therefore two general classes of verbs whose first radical is apparently י.

1. The first class, consisting of those whose first radical was originally ך, may be subdivided into three groups, distinguished by the way in which the weak letter is treated, especially in the first stem ; viz. : —

1. Those from which the ך, after becoming ף, entirely disappears.
2. Those in which the ך, after becoming ף, coalesces with the preceding vowel.
3. Those in which the ך, after becoming ף, is assimilated.

2. The second class consists of those whose first radical was originally ף.

VERBS WITH AN INITIAL WAW. — I.

The verb **יָשַׁב**, *sit*, will serve as a representative of this group.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	יָשַׁב	נָוֹשַׁב	הוֹשִׁיב	הוֹשֵׁב
3 F.	יָשְׁבָה	נָוֹשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה
2 M.	יָשַׁבְתָּ	נָוֹשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ
<i>Plur.</i> 2 M.	יָשַׁבְתֶּם	נָוֹשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יֹשֵׁב	יֹנֹשֵׁב	יֹוֹשֵׁב	יֹוֹשֵׁב
2 F.	תֹּשְׁבִי	תֹּנֹשְׁבִי	תֹּוֹשְׁבִי	תֹּוֹשְׁבִי
I C.	אֹשֵׁב	אֹנֹשֵׁב	אֹוֹשֵׁב	אֹוֹשֵׁב
<i>Plur.</i> 3 F.	תֹּשְׁבָנָה	תֹּנֹשְׁבָנָה	תֹּוֹשְׁבָנָה	תֹּוֹשְׁבָנָה

IMPERATIVE.

	I.	II.	III.	
<i>Sing.</i> 2 M.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב	—
2 F.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	—
<i>Plur.</i> 2 F.	שִׁבְנָה	הוֹשְׁבָנָה	הוֹשִׁיבָנָה	—

INFINITIVE.

ABS.	יֵשׁוּב	הוֹשֵׁב	הוֹשֵׁב	הוֹשֵׁב
CONST.	שֶׁבֶת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב

PARTICIPLES.

ACT.	יֹשֵׁב	נוֹשֵׁב	מוֹשִׁיב	—
PASS.	יֹשׁוּב	—	—	מוֹשָׁב

1. The following are the peculiarities in the inflection of these verbs :—

1. Whenever ך, as the first radical, would regularly begin a syllable, —

a. If followed by another consonant without an intervening vowel, except in the perfect, it is dropped ; *e.g.* יֵשֵׁב, but יֵשְׁבָתָם.

(*a*) The imperative second sing. masc. then often adds ה־ ; *e.g.* שִׁבְנָה.

(*b*) The infinitive const. ת ; *e.g.* שֶׁבֶת.

b. If not immediately followed by another consonant it usually becomes י ; *e.g.* יֵשֵׁב and הַתְּיָלֵד, yet we have also הַתְּוָדֵעַ.

2. Whenever ך, as the first radical, would regularly, with a prefix, form a mixed syllable, it unites with the preceding vowel, —

a. Giving ך (ê), from ך = ך, — always defectively written, — in the imperfect of the first stem, perhaps through the influence of the ך, which regularly appears in the following syllable ; e.g. יֵשֶׁב.

b. Giving ך, from ך, in the perfect and the participle of the second and in the active of the third stem ; e.g. הוֹשִׁיב and נוֹשֵׁב.

c. Giving ך, from ך, in the passive of the third stem ; e.g. הוֹשָׁב.

3. Whenever ך, as the first radical, would regularly be doubled, it takes *daghesh forte* like any other consonant.

2. The characteristic vowel of the imperfect and the related forms, ך, from ך [XXXI. 3], is retained before נָה in the imperative ; but is shortened to ך before נָה in the imperfect, and to ך before the feminine ending of the infinitive const.

3. The vowel of the preformative in the imperfect first sing. of stem II., which in regular verbs may be either ך or ך, is, in verbs of this class, always ך.

4. The infinitive with suffixes corresponds to nouns of the fifth class [XXVIII.].

Exercises.

Read :—

הוֹשִׁיבָה : נוֹשֵׁבָנוּ : תֹּשִׁיבָנָה : תוֹשִׁיבִי : שְׁבָה :
שָׁבַת : הוֹשְׁבִי : נוֹשֶׁבֶת : יָשֵׁב : תוֹשֵׁב : הוֹשִׁיבָנִי :
וְיֹשִׁבוּם בְּמָקוֹם הַזֶּה : לֹא-תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת

הַבְנֵנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ בִּי אֶל-אֶרֶץ מוֹלַדְתִּי
 תֵּלֶךְ לְלֶחֶת אִשָּׁה לוֹ: יֵלְדָה רַבָּקָה לְבִתּוֹאֵל בֶּן-
 מִלְכָּה אִשֶּׁת נָחוֹר: אִישׁ לֹא יָדָעָה: חוּרִידָה בְּדָה
 עַל-יָדָה: אֵרֶד אֶל-הַבְּאֵר לְשָׂאב גַּם לָךְ גַּם לְגַמְלִיךָ:
 אוֹלִי לֹא-תֵלֶךְ הָאִשָּׁה אַחֲרֵי: אִם-לֹא תֵלְכִי עִמִּי לֹא
 אֵלֶיךָ: אֶמְרָה הַלּוֹךְ אֵלֶיךָ עִמָּךְ: בְּאַהֲלִים תֵּשְׁבוּ כָל-
 יְמֵיכֶם: הֵם רָא יָדְעוּ בִּי שְׁמַע אֲחִיהֶם: לֹא-עָמַד אִישׁ
 אֹתוֹ בְּהַתְּוֹדְעוֹ אֲלֵיהֶם:

Write:—

He caused to dwell. They were made to dwell.
 Ye (m.) dwelt. They (f.) will dwell. I dwelt. They (m.)
 will be inhabited. Dwell ye (m.). I will cause him to
 dwell. Abraham begat Yishak. Sarah the wife of my
 master hath borne a son to my master in (after) her
 old-age. Cause us to know (in what) we shall send
 it (m.) to its place. They said to him, Behold thy sons
 have not gone in thy ways. Who will go down with
 me? I will go down with thee (f.). Why should thy (m.)
 servant dwell in this city with thee? She lowered her
 jar upon her hand.

VOCABULARY.

אִיל, *if not, perhaps.*אם, *if*; כִּי אם, *but.*הָלַךְ, * *go*; II. *depart*; III. *make,**let, go*; IV. *walk, move*; V. *walk.*יָדַע, *know*; II. *make one's self**known*; III. *make known*; V. *re-veal.*יָלַד, *beget, bear*; II. *be born*; III. *make bear, beget.*יָשַׁב, *sit, dwell*; II. *be inhabited*; III. *make sit, dwell*; IV. = III.

XXXIX.

VERBS WITH AN INITIAL *WAW*.—2.

THE word יָרַשׁ, *take possession*, is an example of the second group of the verbs which originally had an initial *Waw*.

I.

IMPERFECT.			IMPERATIVE.		
<i>Sing.</i>	3 M.	יִירַשׁ	<i>Sing.</i>	2 M.	רַשׁ, יִרַשׁ (יָרַשׁ)
	2 F.	תִּירַשִׁי		2 F.	יִרַשִׁי
	1 C.	אִירַשׁ	<i>Plur.</i>	2 F.	(יִרַשְׁנָה)
<i>Plur.</i>	3 F.	תִּירַשְׁנָה	INFINITIVE.		
			<i>ABS.</i>		יָרֹשׁ
			<i>CONST.</i>		לְרֹשׁת (יָרֹשׁ)

* This word, in the imperfect, the imperative, and the infinitive const. of the primitive stem, as well as in the entire causative stem, though sometimes regular, is oftenest treated like a verb with an initial *Waw* or *Yodh*.

1. The peculiarities of verbs of this kind are confined to the imperfect, the imperative, and the infinitive of the first stem. They are elsewhere inflected like **יָשַׁב**.

2. These verbs all have in the imperfect.

3. The weak letter, after becoming י, —

1. At the beginning of a syllable without a vowel, may be dropped or retained.

2. At the end of a syllable quiesces with , forming י .

3. There is a constant tendency to confuse these with the verbs of the preceding group.

VERBS WITH AN INITIAL WAW.—3.

The word **יָצַת**, *burn*, might represent the third group of verbs with an initial *Waw*, but a separate paradigm is not necessary, since the forms agree with those of verbs with an initial *Nun* [XXXV].

VERBS WITH AN INITIAL YODH.

The word **יָטַב**, *be good*, will illustrate this second class of verbs, — those properly called *verbs with an initial Yodh*.

PERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יָטַב	הֵיטִיב
	3 F.	יָטְבָה	הֵיטִיבָה
	2 M.	יָטַבְתָּ	הֵיטִיבְתָּ
<i>Plur.</i>	2 M.	יָטַבְתֶּם	הֵיטִיבְתֶּם

IMPERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יִטֵּב	יִטִּיב
	2 F.	תִּטְבֵּי	תִּטִּיב
	1 C.	אִטֵּב	תִּטְבֵּי
<i>Plur.</i>	3 F.	תִּטְבְּנָה	תִּטְבְּנָה

IMPERATIVE.

<i>Sing.</i>	2 M.	יִטֵּב	הִיטֵב
	2 F.	יִטְבֵּי	הִיטִיב
<i>Plur.</i>	2 F.	יִטְבְּנָה	הִיטְבְּנָה

INFINITIVE.

ABS.	יִטְבֹּ	הִיטֵב
CONST.	יִטְבֵּ	הִיטִיב

PARTICIPLES.

ACT.	יֹטֵב	מִיטִיב
PASS.	יֹטְבִי	—

1. The weak letter —

1. At the beginning of a syllable is retained.

2. At the end of a syllable quiesces with ִ, in the first stem ; with ִי, from ִי, in the third.

2. A vowelless *י* at the beginning of any word may coalesce with the vowel of a prefix.

Read:—

Exercises.

הוֹרִישׁ: תַּצֵּת: הִיטִיבִי: רָשֶׁת: יַטְבֵּת: אֹרֶשׁ:
 הִיטְבֵּת: תִּירְשִׁי: הוֹרְשֶׁתֶם: תִּיטְבוּ: יִרְשֶׁתֶן:
 תִּיטְבְּנָה: יִרְשֶׁנוּ: יְרוֹשׁ: תִּירְשְׁנָה: הוֹרְשֶׁתֶם:
 הוֹרִישׁוּהָ: לְהִיטִיבָהּ: הִיא הָאִשָּׁה אֲשֶׁר־הוֹכִיחַ יְהוָה
 לְבֶן־אָדָמִי: לֹא נֹכַח דְּבַר אֱלֹהִים רַע אִי־טוֹב: מִי יֻכַּל
 לַעֲמֹד בְּיוֹם הַהוּא: עָתָה יִדְעָתִי כִי־יִיטִיב יְהוָה לִי:
 הִינִיָּקָה הָאִשָּׁה אֶת־בְּנָה יָמִים רַבִּים: אַתָּה אֱלֹהֵינוּ
 הוֹרִשֵּׁת אֶת־יֹשְׁבֵי הָאָרֶץ הַזֹּאת: יִתְּנָה יְהוָה אֱלֹהֵיכֶם
 לָכֶם לְרִשְׁתָּהּ: שְׁלַחוּ אֶת־מִינְקָתָהּ עִמָּה: לֹא כִימִי
 אִישׁ יִמִּיד: אָדָנִי* יְהוָה† בְּמָה אֲדַע כִּי אִירְשְׁנָה:

* This form of the plural with the suffix of the first person singular means properly "my Lord," then the "Lord," *i.e.* God.

† When the unpronounceable name is preceded by the word with whose vowels it is usually pointed, it takes those of אֱלֹהִים.

Write :—

She was good. He will make good. Possess thou (M.). They made possess. I was possessed. They (M.) will possess. Thou (M.) wilt possess. We shall make possess. Be ye (M.) good. They (F.) will be impoverished. We determined. Possessed. They have well spoken (made good) all that they have spoken. They (M.) will possess the cities of the south. All which Yahweh our God hath taken (from our enemies), it (M.) will we possess. Nurse him for me. Tell (F.) us how we shall prevail against (be able) him. Perhaps Yahweh will punish him for (ב) the words which he hath heard. Yahweh hath sworn by his right hand. Isaac (was) dwelling in the land of the south.

VOCABULARY.

יָרַשׁ, *possess*; II. *be impoverished*;

III. *make possess*; *impoverish*.

יָכַח, II. *be vindicated*; III. *determine, vindicate, punish*.

יָכַל, *be able*. Impf. supplied by
III. P.

יָמַב (actually used only in impf.),

be good, right; III. *make good, right*.

יָנַק, *suck*; III. *suckle*.

נֹגֵב, M., *south*.

XL.

VERBS WITH A MEDIAL *WAW*.

VERBS of this class follow the analogy of קָם (קוּם), *arise*.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	קָם	נָקוּם	הִקָּם	הִיקָם
3 F.	קָמָה	נָקוּמָה	הִקָּמָה	הִיקָמָה
2 M.	קָמַת	נָקוּמוֹת	הִקָּמוֹת	הִיקָמוֹת
<i>Plur.</i> 2 M.	קָמְתֶם	נָקוּמוֹתֶם	הִקָּמוֹתֶם	הִיקָמוֹתֶם

IMPERFECT.

<i>Sing.</i> 3 M.	יִקָּם	יִקָּם	יִקָּם	יִיקָם
2 F.	תִּקָּמִי	תִּקָּמִי	תִּקָּמִי	תִּיקָמִי
1 C.	אִקָּם	אִקָּם	אִקָּם	אִיקָם
<i>Plur.</i> 3 F.	תִּקָּמְנָה	תִּקָּמְנָה	תִּקָּמְנָה	תִּיקָמְנָה

IMPERATIVE.

<i>Sing.</i> 2 M.	קוּם	הִקָּם	הִקָּם	—
2 F.	קוּמִי	הִקָּמִי	הִקָּמִי	—
<i>Plur.</i> 2 F.	קוּמְנָה	הִקָּמְנָה	הִקָּמְנָה	—

INFINITIVE.			
	I.	II.	III.
ABS.	קום	הקום	הִקֵּם הוֹקֵם
CONST.	קום	הקום	הִקִּים —
PARTICIPLES.			
ACT.	קֹם	נִקְוֶם	מִקְוֶם —
PASS.	קוּם	—	— מוּקָם

1. The treatment of the weak letter in the inflection of these verbs is not uniform and consistent, but the exceptions may be explained in most cases by the analogy of related forms.

1. Whenever the weak letter, as the second radical, would regularly begin a syllable, —

a. If preceded by a vowel, —

(*a*) Regularly it and this vowel are dropped, and the following or characteristic vowel, falling in a simple or a final mixed syllable, is lengthened; *e.g.* קֹם for קוּם, קוּם for קוּוּם, and קוּם for קוּוּם; then קָמָה, etc.

(*b*) Exceptionally it and the following vowel are dropped; the remaining vowel may then be modified; *e.g.* קָם for קוּם (קוּם), as in intransitive verbs, and יִקוּם for יִקוּם, as in the perfect.

b. If not preceded by a vowel, —

(*a*) Regularly it is transposed and, after assimilation, if necessary, contracted with the following vowel; *e.g.* יִקוּם for יִקוּם (יִקוּם), נִקוּם for נִקוּם (נִקוּם), הִקִּים for הִקִּים, etc.

(*b*) Exceptionally it is dropped for the sake of preserving the characteristic vowel; *e.g.* הוֹקֵם for הִקָּם (הִקָּם), as in verbs with a doubled medial.

2. Whenever the weak letter, as the second radical, would regularly be the second of two consonants beginning a syllable, it is treated as when preceded by silent *sheva*; *e.g.* קוֹם for קָוֶם (קָוֶם), then קוֹמִי, etc.

3. Whenever the weak letter, as the second radical, would regularly be doubled, —

a. It is changed to ו before being doubled, or —

b. Its use is avoided by the employment, in the fourth and fifth stems, of the forms found in the same stems of verbs with a double medial.

4. The preformatives correspond exactly with those of verbs with a double medial [XXXV.].

5. The connecting vowels found in verbs with a double medial are used also in these verbs, but only in the perfect of the second and third, and sometimes in the imperfect of the first stem.

6. The accent also in these verbs, so far as it varies from that of the regular verb, is treated as in verbs with a double medial.

2. These verbs are affected by the suffixes just as they are by similar affirmatives.

3. Nouns derived from roots with a medial *Waw* suffer similar changes; *e.g.* מִוֹת.

Exercises.

Read: —

נָקוּם : הִקְיִמוּתָן : יוֹקֵם : הִקְוִימָנָה : קוֹמִי : לְמָתִי :
 הוֹקְמוּ : הִקְיִמָה : קוֹם : יִקְוִם : הִקְוִמוּ : נְקִימוּת :

הָקִימוֹ : יִקְיָמְנָה : מִתְקַוְּמִי : יָקִים יְהוָה אֶת־דְּבָרוֹ
 אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו : רָצָה עוֹד אֶל־הַבָּאָר לְשֹׂאבִי
 עֲתָה יְהוָה אֱלֹהִים תִּדְבֹּר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ
 הָקָם : לֹא אוֹכַל לְהִשְׁיבוֹ עוֹד : אֲנִי הִלֵּךְ אֵלָיו הוּא לֹא־
 יָשׁוּב אֵלָי : תִּרְיֹץ יָדָיו לֵאלֹהִים : אֶת־הַכֶּסֶף הַמּוֹשֵׁב
 תִּשְׁיבוּ בְיָדְכֶם : אָקִים אֶת־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי
 לְאַבְרָהָם לָתֵת לוֹ הָאָרֶץ הַזֹּאת : מִה־אָשִׁיב שְׁלָחִי
 דִּבֶּר : קָמְתִי בַּבֹּקֶר לְהִינִיךְ אֶת־בְּנִי : הַשֹּׁמֵר לְךָ
 פָּן־תָּשִׁיב אֶת־בְּנִי שָׁמָּה : שְׁבֹנָה בָּנְתִי לָמָּה תִּלְכָּנָה
 עָמִי :

Write :—

We arose. Thou (F.) wilt establish. He was estab-
 lished. Ye (M.) will stand. Establish thou (M.). Confirm
 ye (F.). Ye (F.) will be established. Ye (M.) stood. Why
 (is) this (that) thou (art) running, my son? Yahweh
 will establish his work. Return ye (M.), return ye, from
 your evil ways. Her husband went after her to speak to
 her heart to cause her to return. Like him (there) arose
 not a king who turned to Yahweh with all his heart. I

will hurry him away from (from upon) her. My money (silver) has been returned. I will restore thy son to thee (M.). A daughter will rise against (ב) her mother. Arise ye (M.), return to the man.

VOCABULARY.

עֹדֵד, *still, again.*

פָּן (always with *makkeph*), *lest.*

קָם, *arise, stand*; III. *make arise or stand, establish*; IV. קָיִם, *confirm*; קוֹמֵם, *build*; V. *arise, oppose.*

רָץ, *run*; III. *make run, hurry.*

שָׁב, *return*; III. *make return, restore.*

שָׁח, *meditate.*

שָׁמָּה, *thither.*

XLI.

VERBS WITH A MEDIAL YODH.

VERBS of this class follow the analogy of בִּין (בין), *perceive*.

I.

PERFECT.			IMPERFECT.		
Sing. 3 M.	בָּן	or בִּין	Sing. 3 M.	יִבִּין	
3 F.	בָּנָה	בִּינָה	2 F.	תִּבְיִי	
2 M.	בָּנִתָּ	בִּינוּתָּ	1 C.	אִבִּין	
Plur. 2 M.	בָּנִיתֶם	בִּינוּתֶם	Plur. 3 F.	תִּבְיִנָּה	

IMPERATIVE.			INFINITIVE.		
<i>Sing.</i>	2 M.	בִּין	ĀBS.	בִּין	CONST. בִּין
	2 F.	בִּינִי			
<i>Plur.</i>	2 F.	—			
			PARTICIPLES.		
			ACT.	בִּן	PASS. בִּין

1. These verbs differ from those whose second radical is ך only in the first stem, —

1. Usually only in the imperfect, the imperative, and the infinitive, where י takes the place of ך.

2. Sometimes in the perfect also, which then has the form of that of the third stem without the preformative.

2. Some nouns derived from verbs with a medial י are similarly affected ;
e.g. עֵין.

Read:—

Exercises.

נָבוֹן : בְּנֵתָם : תְּבִינִי : בָּנוּ : הִתְבִּינְתָּ : נְבוֹנוֹתִי :
הִתְבִּינְתָּ : תְּבִין : תִּתְבִּינֵנוּ : אֲבִין : יְבִינֵנוּ : בִּין : בִּינִי :
נָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְהִבִּין בֵּין-טוֹב לָרַע : מָה
אֶתְבִּינֵן עַל-בְּתוּלָה : הוֹכִיחַ לְנָבוֹן יְבִין דַּעַת :
מִסְפּוֹא רַב עָמְנוּ גַם-מְקוֹם לָלִין : שְׁמַתִּי הַנֶּחֱם עַל-
אִפְּהָ : רָץ לָבֶן אֶל-הָאִישׁ הַחֹצֵה אֶל-הָעֵץ : שָׁם

הַעֲבֹד אֶת־יְדֵיו תַּחַת יָרֵךְ אֲבָרָהֶם אֲדַנּוּ: הַגִּידָה
 לְבֵית אִמָּה בְּדִבְרִים הָאֵלֶּה: הוֹשֵׁם לוֹ לֶאֱכֹל: כְּוָמִי
 לְכִי לְבֵיתְךָ: מִלֵּאךְ יַחְזֶה הַלֵּךְ מִעֵינָיו: לֹא יִדְעֵנוּ
 מִי־שֵׁם בְּסִפְנוּ שֵׁם:

(For the remaining Exercise, see page 128.)

VOCABULARY.

בֵּית, const. בֵּית; plur. בָּתִּים (bâtîm), * const. בֵּיתִי, M., house.	לֹךְ, lodge.
בֵּן, perceive, understand; II. be intelligent; III. make perceive, explain, instruct, also perceive; V. consider.	עֵין, const. עֵין, F., eye, spring; du. עֵינִים, const. עֵינֵי, eyes; עֵינֹת, const. עֵינֹת, springs.
	שֵׁם, set, place.

XLII.

VERBS WITH A FINAL ALEPH.

OF verbs of this class מָצָא, *find*, is usually taken as a representative. The typical forms in the various stems are the following:—

* The *daghesh* in the *Taw* is intended merely to distinguish this from another word having the same form. The *methegh* prevents a mistake in the pronunciation.

		I.	II.	III. A.
PERF.	<i>Sing.</i> 3 M.	מִצָּא	נִמְצָא	הִמְצִיא
	3 F.	מִצָּאָה	נִמְצָאָה	הִמְצִיאָה
	2 M.	מִצָּאת	נִמְצָאת	הִמְצִאת
	<i>Plur.</i> 2 M.	מִצָּאתָם	נִמְצָאתָם	הִמְצִאתָם
IMPF.	<i>Sing.</i> 3 M.	יִמְצָא	יִמְצָא	יִמְצִיא
	2 F.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצִיאִי
	1 C.	אִמְצָא	אִמְצָא	אִמְצִיא
	<i>Plur.</i> 3 F.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצִיאנָה
IMPA.	<i>Sing.</i> 2 M.	מִצָּא	הִמְצָא	הִמְצָא
	2 F.	מִצָּאִי	הִמְצָאִי	הִמְצָאִי
	<i>Plur.</i> 2 F.	מִצָּאנָה	הִמְצָאנָה	הִמְצָאנָה
INF.	ABS.	מִצּוֹא	נִמְצָא	הִמְצָא
	CONST.	מִצָּא	הִמְצָא	הִמְצָא
PART.	ACT.	מִצָּא	נִמְצָא	מִמְצִיא
	PASS.	מִצּוֹא	—	—

III. P.	IV.		V.
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצֵאָה	מִצֵּאָה	מִצֵּאָה	הִתְמַצֵּאָה
הִמְצֵאת	מִצֵּאת	מִצֵּאת	הִתְמַצֵּאת
הִמְצֵאתֶם	מִצֵּאתֶם	מִצֵּאתֶם	הִתְמַצֵּאתֶם
יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּתְמַצֵּא
אִמְצֵא	אִמְצֵא	אִמְצֵא	אִתְמַצֵּא
תִּמְצֵאָנָה	תִּמְצֵאָנָה	תִּמְצֵאָנָה	תִּתְמַצֵּאָנָה
—	מִצֵּא	—	הִתְמַצֵּא
—	מִצֵּאִי	—	הִתְמַצֵּאִי
—	מִצֵּאָנָה	—	הִתְמַצֵּאָנָה
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
—	מִמְצֵא	—	מִתְמַצֵּא
מִמְצֵא	—	מִמְצֵא	—

1. The weak letter loses its consonantal force only at the end of a syllable, being elsewhere treated like any other consonant.

1. At the end of a word it coalesces with the characteristic vowel, whatever that may be, without affecting its quantity or quality, except in the case of , which is lengthened to ; *e.g.* מִצֵּא, but מִצֵּא.

2. At the end of a penultimate syllable (and before ת) it coalesces —

a. With or in the perfect of the first stem; *e.g.* מִצֵּאתָ and מִלֵּאתָ.

b. With in all the rest of the perfects; *e.g.* נִמְצֵאתָ.

c. With in the imperfect and the imperative of all the stems, even in the passive; *e.g.* תִּמְצֵאנָה.

2. These verbs with suffixes are treated like other verbs with a final guttural [XXXIII. 4].

3. In nouns derived from roots with a final **ס**, especially feminines, this letter shows the same tendency to quiesce; *e.g.* יִצְאָתָּ for יִצְאָתָּ.

Read: —

Exercises.

תִּמְצֵאנָה : מִצֵּא : הִמְצֵאָה : מִצֵּאתָן : תִּמְצֵאִי :

תִּתְמַצֵּא : תִּתְמַצְאוּ : הִמְצֵאנָה : הִמְצֵאָה : מִצְאוּ :

מִצְאָתָה : אִמְצֵאֶהוּ : קָרְאוּ לְרִבְקָה : רֵץ הָעֶבֶד

לְקָרְאָתָהּ : מִלֵּאָה בָּדָה : נָשָׂא יֶצְחָק אֶת־עֵינָיו : הִנֵּה

בנות אנשי העיר יצאת לשאב: בא אברהם בימים:
 נתן יהוה את-כל־האלות האלה על־שנאיך: הארץ
 אשר אתה בא־שמה לרשתה לא כארץ אשר
 יצאתם משם: הבריד הנגמלים מחוץ לעיר לעת
 צאת השאבת: בוא בריך יהוה לקמה תעמד בחוץ:
 הביאה יצחק האלה שרה אמו: לזאת יקרא אשה
 כי מאיש לקחה־זאת: אביא אתכם אל־הארץ אשר
 נשאתי את־ירי לתת אתה לאברהם: מי אנכי כי
 אוציאם מן־הארץ הזאת: מלאה הארץ חסד יהוה:
 אמר לאשר על־ביתו הבא את־האנשים הביתה כי
 אתי ואכלו היום: הנה כסף אשר מצאנו השיבנו
 אליך מארץ כנען: קרא הוציאו כל־איש מעלי:
 נשאוהו אנשי מקמו בכסף:

Write:—

She will find. We were found. Deliver thou (M.).
 Ye (F.) will be found. Ye (M.) will deliver. Found. We

found her. I found them. They (F.) will find me. Us thou (M.) didst not call to go with thee. Blessed (be) Yahweh who sent thee (M.) this day to meet me. Ribhkah raised her eyes. The house was full of men. I came to-day to the spring. All that he will say will surely come (to pass). (It is) good, my daughter, that thou go forth with his maidens. I (am) Yahweh thy God who brought thee (M.) forth from a house of servants. He was not able to bring them (M.) to the land (concerning) which he spake to them. His land is full of horses. I surely said that thou (M.) verily hatedst her. He understood that Yahweh (was) calling (to) the boy.

** Write:—*

He will make understand. Ye (F.) understood. He was intelligent. They (F.) will consider. We shall understand. They made understand. Consider ye (M.). They (M.) will understand. Thou (F.) madest understand. She considered. Thou (M.) wilt understand. Ye (F.) will make understand. Consider the mercies of Yahweh. God understandeth (III.) her way. Abraham said to the oldest

* See page 123.

of his house, Place, pray, thine hand under my thigh. Where (in which) thou (F.) shalt lodge I will lodge. Behold he was standing by his camels at the spring. I know that thou (M.) (art) good in mine eyes as an angel of Yahweh. In that day I will establish all that I have said concerning his house.

VOCABULARY.

בָּא, *come*; III. *bring*.

נָתַן, III. *give to doing*.

יָצָא, *go forth*; III. *bring forth*.

מָלֵא, *be full*; II. *be filled*; IV. *fill*.

מָצָא, *find*; II. *be found*; III. *discover*.

נָשָׂא, *raise, carry, take*; II. *uplift one's self, be carried, taken*; IV. *raise, assist*; V. *exalt one's self*.

קָרָא, *call, name, read*; II. *be called, named*.

שָׂנֵא, *hate*; II. *be hated*.



XLIII.

VERBS WITH A FINAL *WAW* OR *YODH*.

THE inflection of this class of verbs is illustrated in that of גָּלַה, *reveal*. The following are the typical forms:—

			I.	II.	III. A.
PERF.	<i>Sing.</i>	3 M.	גָּלָה	נִגְלָה	הִגְלָה
		3 F.	גָּלְתָה	נִגְלְתָה	הִגְלְתָה
		2 M.	גָּלִיתָ	נִגְלִיתָ (י)	הִגְלִיתָ (י)
	<i>Plur.</i>	2 M.	גָּלִיתֶם	נִגְלִיתֶם	הִגְלִיתֶם
IMPF.	<i>Sing.</i>	3 M.	יִגְלֶה	יִנְגֶּלֶה	יִגְלֶה
		2 F.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
		1 C.	אִגְלֶה	אִנְגְּלֶה	אִגְלֶה
	<i>Plur.</i>	3 F.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
IMPA.	<i>Sing.</i>	2 M.	גָּלָה	הִגְלָה	הִגְלָה
		2 F.	גָּלִי	הִגְלִי	הִגְלִי
	<i>Plur.</i>	2 F.	גָּלִינָה	הִגְלִינָה	הִגְלִינָה
INF.	ABS.		גָּלָה	נִגְלָה	הִגְלָה
	CONST.		גָּלוֹת	הִגְלוֹת	הִגְלוֹת
PART.	ACT.		גָּלָה	נִגְלָה	מִגְלָה
	PASS.		נִגְלִי	—	—

III. P.	IV.		V.
הִגָּלָה	גָּלָה	גָּלָה	הִתְגַּלָּה
הִגָּלְתָּהּ	גָּלְתָּהּ	גָּלְתָּהּ	הִתְגַּלְתָּהּ
הִגָּלִיתְּ	גָּלִיתְּ (י)	גָּלִיתְּ	הִתְגַּלִּיתְּ (י)
הִגָּלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם
יִגָּלֶה	יִגָּלֶה	יִגָּלֶה	יִתְגַּלֶּה
תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
אִגָּלֶה	אִגָּלֶה	אִגָּלֶה	אִתְגַּלֶּה
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
—	נָלָה	—	הִתְנָלָה
—	נָלִי	—	הִתְנָלִי
—	נָלִינָה	—	הִתְנָלִינָה
הִנָּלָה	נָלָה	—	הִתְנָלָה
הִנָּלֹת	נָלֹת	נָלֹת	הִתְנָלֹת
—	מִנָּלָה	—	מִתְנָלָה
מִנָּלָה	—	מִנָּלָה	—

1. The two groups of verbs of which this class was originally composed can no longer be distinguished, since the inflection is precisely the same in all cases.

2. The changes occasioned by the weak letter are as follows:—

1. Whenever, as the third radical, it would regularly close a syllable,—

a. At the end of a word it—

(a) Yields to ה as the sign of a preceding vowel:—

a. ־ in all the perfects; *e.g.* גָּלָה .

b. ־ (from ־), in all the imperfects; *e.g.* יִגְלֶה .

c. ־ (from ־), in all the imperatives, and in the infinitives absolute, except those of the first and second stems; *e.g.* הִגְלֵה , הִגְלֵה .

d. ־ in the infinitives absolute of the first and second stems; *e.g.* $\text{גִּלְהֵ$.

(b) Disappears before the feminine ending ת in all the infinitives const.

(c) Remains as י, only in the passive participle of the first stem.

b. At the end of a penultimate syllable it quiesces with a preceding—

(a) ־ (from ־), in the perfect, always of the first stem, and often of the remaining actives or reflexives; *e.g.* גִּלְיָת .

(b) ־ (from ־), in the perfect of the passives; *e.g.* הִגְלִיָּת .

(c) ־ (from ־), in all the imperfects and the imperatives; *e.g.* תִּגְלִינָה .

2. Whenever, as the third radical, it would regularly stand the second consonant at the beginning of a syllable, it is dropped with the preceding *she'wa*;—

a. Usually without compensation; *e.g.* גָּלִי for גִּלְיִ ; but—

b. In the third sing. fem. of the perfect, after the loss of the final radical, the feminine ending, originally ת, assumes a second feminine termination; *e.g.* גִּלְתָּה for גִּלְתָּה .

3. Nouns derived from roots with a final *Waw* or *Yodh* exhibit similar peculiarities; *e.g.* חֹהֶה , שָׂרָה , גָּדִי , אֵב .

Exercises.

Read:—

גָּלִיתָ : הִגַּלְתִּי : תִּתְּנֶנִּינָה : גָּלִי : גָּלְתָה : גָּלִיתָם :
אָגַלְהָ : הִגָּלוּ : הִגְלוּ : מָגַלְהָ : מָגַלְהָ : מָגַלְתִּינִי : הִגָּלָם :
יִגְלֶהָ : יִהְיֶה אֱלֹהֵי אֲדָנִי אֲבָרְהָם הַקָּרֵה־נָא לְפָנַי
הַיּוֹם : עֲשֵׂה־חֶסֶד עִם אֲדָנִי אֲבָרְהָם : גַּם לְגַמְלִיךָ
אֲשָׂאב עַד אִם־כֹּלִי לְשָׁתֶּת : הַשְׁתַּחֲוִיתִי לַיהוָה אֲשֶׁר
הִנֵּחֵנִי בְּדֶרֶךְ אֱמֶת לְקַחַת אֶת־בֵּת־אֲחִי אֲדָנִי לְבָנוּ :
אוֹלִי לֹא־תֹאכְלָה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ
הַזֹּאת : רָאֵה רָאִינוּ כִּי־הָיָה יְהוָה עִמָּךְ : הִנֵּעֲרָה
טוֹבֶת מִרְאֵה מְאֹד בְּתוֹלָה : הִנְמִיאִנִי נָא מֵעַט־מִים
מִבְּיָדְךָ : יֵצֵא יִצְחָק לְשׁוֹחַ בַּשָּׂדֶה לְפָנֶיךָ עָרֵב : יְהוָה
אֲשֶׁר־הִתְּהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכּוֹ אִתָּךְ : מָה
רָאִיתָם עֲשִׂיתִי מִקֵּדְרוֹ עֲשׂוּ כַּמּוֹנִי : אֶת־מִי אֶעֱלֶה לָּךְ :
אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה־לִּי עֶבֶד : מִי לֹא־יָדַע בְּכָל־
אֶלֶה כִּי יִרְיֶה־הוּא עֲשֵׂתָה זֹאת : אָמַר אֲבָרְהָם אֶל־

שָׁרָה הִנֵּה שֹׁפֶתֶתְךָ בְּיַד עֲשִׂי-לָהּ הַמּוֹב בְּעִינֶיךָ :
 יֵצֵחֵךְ בָּא מִבּוֹא בָּאֵר לְחִי רֹאִי : אִם-לָקַח בְּנִי אִשָּׁה
 מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים : שִׁבְנָה בְּנֹתַי לִבְנָה כִּי
 זָכַנְתִּי מִהָיוֹת לְאִישׁ : אָמַר אֲלֵיהֶם חִי אֲנִי אִם-לֹא
 כְּאִשֶּׁר דִּבַּרְתֶּם אֶעֱשֶׂה לָכֶם :

Write :—

Thou (f.) appearedst. He will expose. Reveal thou (f.).
 He revealed himself. They (m.) were exposed. We shall
 reveal. Appear ye (f.). Ye (f.) were exposed. Thou (m.)
 wilt reveal thyself. They (f.) will appear. Exposed.
 They revealed it (f.). By it (f.) I shall know that thou (m.)
 hast shown mercy to my master. Drink, my lord. The
 camels finished drinking (to drink). In the way hath
 Yahweh led me (to) the house of the brethren of my lord.
 He saluted with (עַל) his face to the earth before the king.
 Make (m.) for us gods, for (as for) the man who has
 brought us up we know not what has become of (been to)
 him. I have prepared a place for the camels. He said to
 his sons, Why look ye at one another?

VOCABULARY.

אָבָה, *be willing, wish.*

אָח (אָחָה), const. אָחִי; plur.

אָחִים; const. אָחִי, M., *brother.*

אָחוֹת, const. אָחוֹת; pl. (אָחִיּוֹת);
const. אָחִיּוֹת, F., *sister.*

נָלָה, *open, reveal*; II. pass. of I.;
IV. *discover, expose*; V. *reveal
one's self.*

הָיָה, *be, become, happen.*

חַי (חַיָּה), F. חַיָּה; plur. חַיִּים,
living, alive; fem. and plur., *life*;

חַי יְהוָה, *as the Lord liveth*, fol-
lowed by אִם when the dependent
sentence is negative, but אִם לֹא
when it is affirmative.

בָּלָה, *be done, ended, destroyed*;
IV. *finish.*

מַיִם (מִיָּה), const. מִי or מִיָּי,
M., *water.*

מָרָא, const. מָרָא, M., *appear-
ance, form.*

נָהָה, *lead*; III. = I.

עָלָה, *go up*; II. pass. of III.;
III. *bring up, offer.*

עָשָׂה, *do make*; II. pass. of I.

פָּנָה, *turn*; III. = I.; IV. *remove,
prepare.*

(פָּנָה, const. פָּנָה;) plur. פָּנִים;
const. פָּנִי, M., *side, face*; לְפָנֵי,
before.

קָרָה, *meet*; III. *provide.*

רָאָה, *see*; II. *be seen, appear*;
III. *show*; IV. recip. of I.

שָׂדָה, const. שָׂדֶה; plur. שְׂדוֹת;
const. שְׂדֵי, M., *field.*

נָשָׂה, III. *bend, bow*; V. (irreg.)

הִשְׁתַּחֲוָה, *prostrate one's self.*

שָׁתָה, *drink.*

XLIV.

THE JUSSIVE AND THE COHORTATIVE.

THERE remain in Hebrew traces of two additional modes, related to both the imperfect and the imperative, called the *jussive* and the *cohortative*.

1. The jussive is the imperfect more or less modified in commands and similar expressions.

1. It occurs as a distinct form only in the active voice ; chiefly in the second and third persons ; when without terminations of any kind ; and only when the vowel of the final syllable can be either shortened or dropped.

2. It differs from the regular imperfect, if at all, —

a. In all verbs but those ending in ה, in the change of יְ to יִ, e.g. יִקְטֹל and יִבֵּן ; and ו to וֹ, e.g. יִקָּם.

b. In verbs ending in ה, in the recession of the accent to the penultima ; the loss of ה with the preceding vowel, e.g. יִגַּל ; and the introduction, when necessary, of a helping vowel between the first and the second radical, e.g. יִגְלֶה.

2. The cohortative is the imperfect more or less modified in exhortations and similar expressions.

1. It has a distinct form only in the active voice ; almost solely in the first person ; when without other terminations ; rarely in verbs with a final א, and still less frequently in those ending in ה.

2. It differs from the imperfect, if at all, by the termination הָ, sometimes attached to imperatives, which affects a given form like other vocal terminations ; e.g. אֲשַׁמְּרָה.

3. The negative used with the jussive and the cohortative is אַל, though לֹא, which properly belongs to the simple verb, is sometimes employed. The distinction between the simple imperfect and the jussive or cohortative with their respective particle is that —

1. The imperfect with לֹא is peremptory, while —

2. The jussive or cohortative with אַל is deprecatory.

The imperative in Hebrew, as in Latin, is not used with negatives.

Exercises.

Read:—

יִקְטֹל׃ תִּקְטֹל׃ יִשְׁלַח׃ יָסֹב׃ תָּסֹב׃ יִנָּשׁ׃
 תּוֹשֵׁב׃ יֵיטֵב׃ תִּקָּם׃ יָקָם׃ יָבֵן׃ יִמְצֵא׃ יִגַּל׃ יִנָּל׃
 יִגַּל׃ יִנָּל׃ יִתְגַּל׃ אִקְטֹלָה׃ נִשְׁלַחָה׃ נִסָּבָה׃
 אִסָּבָה׃ נִגְיִשָּׂה׃ אוֹשִׁיבָה׃ נִיטִיבָה׃ אִקְוִמָה׃ נִקְיִמָה׃
 נִמְצִיָּאָה׃ אִנָּלָה׃ אִשְׁמָרָה דְּרָכַי׃ תִּשָּׁב תִּנְעָרָה
 אֲתָנִי יָמִים אוֹ עֲשׂוֹר אַחֲרֵי תִלְךָ׃ רַק אֶת־בְּנִי לֹא
 תִשָּׁב שָׁמָּה׃ תִּהְיֶה אִשָּׁה לְבֶן־אֲדֹנָי כַּאֲשֶׁר דִּבֶּר
 יְהוָה׃ יִירֶשׁ זֶרַעְךָ אֶת שְׂעֵר שְׂנֵאָיו׃ עֲתָה נִלְכָּה שָׁם
 אוֹלֵי יָגִיד לָנוּ אֶת־דִּרְכָּנוּ אֲשֶׁר־הִלְכָנוּ עָלֵיהָ׃ אֶל־
 תִּשָּׁם אֶת־לִבְךָ לָהֶם כִּי נִמְצָאוּ׃ אֶל־תִּתְּנֵנִי לְאִישׁ
 עַד כָּלְתּוּ לֶאֱכֹל׃ יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
 עָשִׂיתֶם עִמָּדִי׃ בָּאוּ נִשְׁתַּחֲוֶה נִבְרָכָה לְפָנֵי־יְהוָה
 עֲשֵׂנוּ׃ נִלְכָּה אַחֲרֵי אֱלֹהִים אֲשֶׁר לֹא יִדְעֵנוּ׃ יִתֵּן
 יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ בְּשָׂרָה׃

Write:—

Let us send. Let her stand. Let him stay. Let me dwell. Let her understand. Let me reveal myself. Let her appear. Let it be good. Let me establish. Let her bring near. Let me speak to the king, perhaps he will do this thing. God hath placed me (for) lord over (to) all the land. Come-down (M.) to me, stay (stand) not. Let us send men before us. If it is good in thine (M.) eyes let me give to them (M.) money. Let not a man go forth from his place on that day. May Yahweh grant (place) to thee seed from this woman. Let thy servant abide instead of (under) the boy a servant to my lord. (As for) the boy, let him go up with his brethren. Let me see the face of the king.

VOCABULARY

אַחֲרַי, *afterward*.

|

אֵל, *not*, (Lat. *ne*).

עֶשְׂרִי, M., *decade, ten days*.



XLV.

WAW CONJUNCTIVE.

THE almost universal copulative by which both words and sentences are united is the prefix ו, variously pointed.

1. Its usual form is ו.

2. It often, however, becomes ך, thus giving rise to the only syllable which can begin with a vowel (III. 1) ; a syllable peculiar also in that it takes *methegh* only before a composite *she'wa* (V. 4, 3). The form ך occurs :

1. Before either of its cognates כ, מ, פ.
2. Before the other consonants, except gutturals and ך, where they have a simple *she'wa*.

3. It regularly receives a short vowel —

1. Before ך with a simple *she'wa* ; viz., —.
2. Before a guttural with a composite *she'wa* ; viz., the vowel of the *hateph*.

4. It sometimes becomes ך immediately before the tone, especially at the end of a clause or sentence.

Exercises.

Read :—

נָתַן לוֹ צֶאֱן וּבָקָר וּכְסֵף וְזָהָב וְעַבְדִּים וְשִׁפְחוֹת
וְגַמְלִים וְחֲמֹרִים: בָּנָיו וּבָנֵי בָנָיו אֹתוֹ בְּנוֹתָיו וּבָנוֹת
בָּנָיו וְכָל־זָרְעוֹ הֵבִיא אֹתוֹ: לַיהוָה אֱלֹהֵיךָ הַשָּׁמַיִם
וְשָׁמַי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: אֲשֶׁר־עָשָׂה בְּיַהֲוָה
אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ: בָּא אֱלֹהֵי־אִישׁ וְהִנֵּה
עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵין: לָמָּה תַעֲמֹד בַּחוּץ וְאַנְכִּי
בְּנִיתִי הַבַּיִת וּמְקוֹם לְגַמְלִים: הִנֵּה־רַבְּקָה לְפָנֶיךָ קָח
וְלֵךְ: נִקְרָא לְנַעֲרָה וְנִשְׁאַלָה אֶת־פִּיהָ: הִטִּי־נָא כִידְךָ

וַאֲשֶׁתָּהּ: אִם-לֹא תֵאָבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי וְנָקִיָּה
 מִשְׁבַּעְתִּי זֹאת: אֲנִי טָרִם אֲכַלָּה לְדַבֵּר אֶל-לְבִי וְהִנֵּה
 רִבְקָה יֵצֵאת וְכָדָה עַל-שִׁכְמָהּ:
 קְרָא וְאֲנֹכִי אֶעֱנֶה אוֹ אֲדַבֵּר וְהִשִּׁיבֵנִי: תֵּנָה אֶתְּ
 עַל-יָדֵי וְאֲנִי אֲשִׁיבֶנּוּ אֵלָיךְ:

Write:—

Yahweh the God of the heavens took me from the house of my father and from the land of my birth. Ribhkah had (to Ribhkah) a brother, and his name (was) Laban. They gave straw and fodder to the camels, and water to wash his feet and the feet of the men who (were) with him. Do (M.) not detain me, since (and) Yahweh hath prospered my way; send me (away) that (and) I may go to my master. If they (M.) will not give (her) to thee (M.), then (and) thou shalt be free from my oath. Before he had finished speaking (and) behold Ribhkah going forth, who was born to Bethu'el, the son of Milkah. Take (M.) your father and your families (houses) and come to me and I will give you the best of the land. He said to the messengers, Come, pray, to the house of your servant and lodge and wash your feet.

VOCABULARY.

אָב (אברה), const. אָבִי; plur.

אָבוֹת; const. אֲבוֹת, M., *father*.

נָטָה, *stretch, spread, incline*; II.

pass. of I.; III. = I.

נָקָה, II. *be clean, free*; IV. *acquit, release*.

נָקִי, plur. נְקִיִּים, *clean, free*.

עָנָה, *testify, answer*; II. *be heard, answered*.

פֶּה (פיה), const. פִּי; plur. פִּים

or פִּיּוֹת, M., *mouth*.

שָׁמַיִם (שמה), const. שָׁמַי, M., *heaven*.



XLVI.

WAW CONSECUTIVE.

THE conjunction ׀ is often used with verbs to denote a sequence as well as a connection. It is then called *Waw consecutive*.

1. Its position is at the very beginning of the sentence which it introduces, and in immediate connection with the verb to which it belongs.

2. Its form:—

1. When prefixed to the perfect, it is ׀ or some modification of it produced by a peculiarity of the following consonant or its vocalization [XLV.].

2. When prefixed to the imperfect, it is properly ׀, e.g. וַיִּכְתֹּב; but the *daghesh* is almost always dropped before ׀, e.g. וִיכְתֹּב; and the vowel is lengthened before ׀, e.g. וַאֲכַתֵּב [III. 3, 2].

3. Its effect —

1. Upon the tone and vocalization : —

a. In the perfect the accent, if regularly on the penult, is often, after *Waw* consecutive, removed to the last syllable ; the one on which it previously rested is then sometimes shortened, *e.g.* וְכָתַבְתָּ.

b. In the imperfect the same forms are affected by *Waw* consecutive as admit of change for the jussive and cohortative, and in the same way, but if possible to a greater extent.

(*a*) In the second and third persons the accent tends to recede, causing a change in the vocalization : —

a. In verbs not ending in ה, if the penultima be a mixed syllable, the form with *Waw* consecutive is that of the corresponding jussive ; *e.g.* וְיִכְתֹּב. If the penultima be an open syllable, the accent, except in verbs with a final א, usually recedes to it, while the vowel of the final syllable becomes short, יִ and יְ becoming וּ and וַ and וּ and וַ (ö) ; *e.g.* וְיִשָּׁב, וְיִשְׁבּ, וְיִקֶּם, וְיִקְם, but וְיִכֹּא.

b. In verbs with a final ה the form with *Waw* consecutive is regularly that of the corresponding jussive ; *e.g.* וְיִנָּל, וְיִנְל.

(*b*) In the first person, especially in the singular, the accent seldom recedes, but, on the other hand, the ending הָ of the cohortative is often added ; *e.g.* וְאֶכְתֶּבְהָ.

2. Upon the sense : —

a. The perfect with *Waw* consecutive is used after the imperfect or the imperative to represent an action or state as a consequence or development of that of the leading verb, in the same sphere of time ; hence the two are usually rendered by the same tense or mode.

b. The imperfect with *Waw* consecutive is related in like manner to the perfect, and conforms to it in translation.

4. Its use —

1. Is favored by the regular arrangement of the sentence, which requires that the verb be placed at the beginning. It is, therefore, usual to find a perfect followed by a series of imperfects, and an imperfect by a series of perfects, with *Waw* consecutive.

2. Is prevented by the negative particles or any other words for emphasis or any other reason placed before the verb. The ׀ then loses its influence upon the form and force of the verb, which is treated as if independent.

Exercises.

Read: —

אֶל-אֶרְצִי וְאֶל-מִוְלָדָתִי תִלָּךְ וְלִקְחָתָּ אִשָּׁה לְבָנִי
 לְיִצְחָק׃ אַתָּן לָךְ וּלְיִרְעָךָ אֶחָדֶיךָ אֶת כָּל-אֶרֶץ כְּנָעַן
 וְהָיִיתָ לָהֶם לֵאלֹהִים׃ הֲלָךְ אֶל-אֲרָם נְהָרִים אֶל-עִיר
 נַחֲוֹר וַיִּבְרַךְ הַגַּמְלִים מִחוּץ לָעִיר׃ מִהֲרָה וּתְעַר כְּדָה
 אֶל-הַשִּׁקָּתָ וּתָרֵץ עוֹד אֶל-הַבְּאֵר לְשָׂאב׃ אָמְרָה
 שְׂתֵּה אֲדֹנָי וּתְמַהֵר וּתְרַד כְּדָה עַל-יָדָהּ וּתְשַׁקְּהוּ׃
 נָשָׂא עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים׃ לָקַח אֶת-רִבְקָה
 וּתְהַיִּלּוּ לָאִשָּׁה׃ הוֹרִידָהּ כְּדָה מֵעֲלֶיהָ וּתְאָמַר שְׂתֵּה
 וְאִשָּׁתָּ וְגַם הַגַּמְלִים הַשִּׁקָּתָה׃ וְאִשְׁאֵל אֹתָהּ וְאָמַר
 בֶּתְמִי אַתָּ׃ אָמַר אֲבָרְהָם שִׁים-נָא יֶדְךָ תַּחַת יְרֵכִי

וַיֵּשֶׁם הָעֶבֶד אֶת־יְדוֹ תַחַת יָרֵךְ אֲדֹנָיו: וַיְהִי כִּרְאֹת
 אֶת־הַנָּעִים וּבְשָׁמֶעוּ אֶת־דִּבְרֵי רִבְקָה וַיָּבֹא אֶל־הָאִישׁ:
 הוֹצִיא הָעֶבֶד כְּלִי־כֶסֶף וְכָלִי זָהָב וּבָגָדִים וַיִּתֵּן
 לְרִבְקָה וּמִגִּדַּת נָתַן לְאָחִיָּה וּלְאִמָּהּ: וַיִּקַּד הָאִישׁ
 וַיִּשְׁתַּחוּ לַיהוָה: אָנֹכִי אֶרֶד עִמָּךְ וְאָנֹכִי אֶעֱלֶךְ גַּם־
 עִלָּה:

Write:—

He will send his messenger before thee (M.), and thou wilt take a wife for my son thence. Go up to my father and tell him all that ye (M.) have seen. Ribhkah arose, and her maidens, and they rode on the camels and went after the man, and the servant took Ribhkah and went. Ribhkah lifted up her eyes and saw Yishak, and dismounted from the camel, and took her (the) veil and covered herself. They ate and drank, he and the men who (were) with him, and lodged and arose in the morning, and he said, Send (M.) me to my master. And it came to pass (was) as the servant of Abraham heard their words that (and) he bowed himself to the ground to Yahweh. This (F.) was in (with) thine (M.) heart and many days thou askedst not. His brethren came and saluted him (with their) faces to the

earth. God knoweth that in the day when ye (M.) eat (of your eating) of it, then (and) your eyes will be opened and ye will be as gods knowing good and evil.

VOCABULARY.

כָּלִי (כלה), plur. כָּלִים; const. כָּלִי, M., vessel.	עָרָה, II. <i>be poured out</i> ; III. and IV. <i>empty, exposed</i> ; V. <i>expose one's self</i> .
כְּנָעַן, Kēna'an (Canaan).	שָׁקָה, III. <i>give to drink, water</i> .
כָּסָה, IV. <i>cover, conceal</i> ; V. <i>cover one's self</i> .	שָׁקַת (שקה), plur. שָׁקָתוֹת; const. שָׁקָתוֹת, F., trough.
מִנְדְּנוֹת, F., <i>precious things</i> .	



XLVII.

THE VERBAL PARTICLES.

THERE are certain particles which often supply the place of the copula with or without an adverb, and in this use have a noun or a pronoun, sometimes a participle, dependent upon them. The pronoun is attached to them as a verbal suffix. Such particles are יֵשׁ, *is*; אֵין, *is not*; אֵיִה, *where is*; הֵנָּה, *here is*; and עוֹד, *still is*.

1. The particle **יֵשׁ** is found in the following combinations, besides the construct **יֵשׁ**, viz. :—

<i>Sing.</i> 2 M.	יֵשְׁדָּ	<i>Plur.</i> 2 M.	יֵשְׁכֶם
3 M.	יֵשְׁנוּ	3 M.	—

2. The negative **אֵין**, const. **אֵין**, is more fully developed, being found in nearly all the suffixes of the singular :—

<i>Sing.</i> 1 C.	אֵינִי	<i>Plur.</i> 1 C.	אֵינָנוּ
2 M.	אֵינְדָּ	2 M.	אֵינְכֶם
2 F.	אֵינְךָ	2 F.	—
3 M.	אֵינָנוּ	3 M.	אֵינֶם
3 F.	אֵינָנָה	3 F.	—

3. The interrogative **אֵיךָ** is found with a few suffixes :—

<i>Sing.</i> 2 M.	אֵיכָּה	<i>Plur.</i> 2 M.	—
3 M.	אֵיוֹ	3 M.	אֵימֶם

4. The word **הֵן** or **הֵנָּה** takes the most of the suffixes of the singular, some of them in various forms :—

<i>Sing.</i> 1 C.	הֵנִי, הֵנָּנִי, הֵנְדָּ	<i>Plur.</i> 1 C.	הֵנָנוּ, הֵנְכֶם, הֵנְךָ
2 M.	הֵנְדָּ	2 M.	הֵנְכֶם
2 F.	הֵנְךָ	2 F.	—
3 M.	הֵנָנוּ	3 M.	הֵנֶם

5. The particle עֹד is also used with many of the singular suffixes.

<i>Sing.</i>	I C.	עֹדִי, עֹדְנִי	<i>Plur.</i>	I C.	עֹדְנוּ
	2 M.	עֹדְךָ		2 M.	—
	2 F.	עֹדְךָ		2 F.	—
	3 M.	עֹדְנוּ		3 M.	עֹדְם
	3 F.	עֹדְנָה		3 F.	—

Read:—

Exercises.

עֹדְם: הֵנָּם: יִשְׁכְּם: אֵינָם: יִשְׁנֹו: אֵיֹו: הִנָּכֶם:
 עֹדְנָה: אֵילְנִי: עֹדְךָ: אֵינְךָ: הִנָּךְ: אֵילְנוּ: הִנָּנִי:
 הִלְנוּ: הִנֵּה אָנֹכִי נֹצֵב עַל־עֵין הַמָּיִם: לְשָׁרָה אָמַר
 הִנֵּה נָתַתִּי כֶסֶף רַב לְאַחִיךָ: הִנֵּה מִלְּאָכִי יֵלֶךְ
 לְבָנָיו: הִנָּכָה רָאָה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכֵל: הֵן
 אָדְנִי לֹא־יָדַע אֶתִּי מִה־בְּבִית וְכָל אֲשֶׁר־יִשְׁלֹו נָתַן
 בְּיָדִי: יִשָּׁף מִצְלִיחַ אֶת־דֶּרְכִּי: אָמְרוּ אֵלָיו אֵיךְ שָׁרָה
 אֲשַׁלֶּךְ וַיֹּאמֶר הִנֵּה בְּאֶהְלָךְ: קָרָא יְהוָה אֱלֹהֵי־אִישׁ
 וַיֹּאמֶר לוֹ אֵלְכָה: לֹא־אוֹכֵל עוֹד לְצֹאת וּלְבוֹא:

פנו משם האנשים וילכו אל-העיר ואברהם
 עודנו עמד לפני יהוה: הנה עיניכם ראות ועיני אחי
 כִּי־פי המדבר אליכם: אמרתי בלבי אין אלהים:
 אמר יצחק אל-אברהם אביו ויאמר אבי ויאמר
 הנני בני:

Write:—

Thou (F.) art still. Behold thou (F.). Thou (M.) art not. Here I am. I am still. Thou (F.) art. She is not. Where art thou (M.)? Here he is. They (F.) are still. Ye (M.) are not. Where are they (M.)? Why saidst thou, My sister (is) she, so that (and) I took her to me for a wife? And now here is thy wife; take (her) and go. Come (behold) bless Yahweh, all (ye) servants of Yahweh standing in the house of Yahweh. Behold I send my messenger, and he shall prepare a way before thee (M.). We have (is to us) a father, an old (man). Go ye (M.) not up, for Yahweh is-not in your midst. He walked with God, and he (was) not, for God took him. Where are the men who came to thee (F.)? He said to his daughters, (and) Where is he? In all this his anger turned not (away) and his hand (was) still extended. Behold (while) thou (F.) (art) yet speaking there with the king (and) I will come after thee and confirm (fill) thy words. He (was) still there. This is none (other) but the house of God, and this the gate of heaven.

XLVIII.

INTERROGATIVE SENTENCES.

THE purely interrogative particles are the prefix **ה** and **הא**, both of which are employed in single and double, direct and indirect questions.

1. Direct questions,—

1. When single, sometimes have no sign of interrogation, but commonly have **ה** prefixed to the first word of the sentence and variously pointed.

a. Before a consonant not a guttural, if that consonant be followed by a vowel, it is **הַ**; if not, **הֶ** with or without *daghesh forte* in the following consonant.

b. Before a guttural, if that consonant have any other vowel than **אָ** (**אֶ**), it is **הֶ**; if the guttural have this vowel, **הֵ**.

2. When double, questions usually take both particles, but sometimes **ה** is prefixed to **הא**, or, like **האֵ**, substituted for it; hence, the following peculiarities:—

הא הַ (1)		ה הַ (4)
האֵ הַ (2)		הֶ הַ (5)
הֵ הַ (3)		הא הא (6)

2. Indirect questions,—

1. When single, take either **ה** or **הא**.

2. When double, they have either—

הא הַ (1)	or	הֶ הַ (2)
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*Read:—**Exercises.*

הָיָה בֵּית-אָבִיךָ מְקוֹם לָנוּ לָלוֹן; הַשְׁמֹתָ לְבָדְךָ
עַל-עַבְדִּי כִּי אֵין כְּמוֹדוֹ בָּאָרֶץ; אָמַר לָהֶם הַיְדַעְתָּם
אֶת-לָבֶן בֶּן-נְחוֹר וַיֹּאמְרוּ יִדְעֵנוּ; הֵאֱלֹךְ וּקְרָאתִי לָךְ
אִשָּׁה מִגִּלְגַּת וְתִינִיךְ לָךְ אֶת-הַנָּעַר; הִהְשִׁיב אָשִׁיב
אֶת-בְּנֶךָ אֶל-הָאָרֶץ אֲשֶׁר יֵצְאתָ מִשָּׁם; הָיָה יְהוָה
בְּקִרְבֵּנוּ אִם-אֵין; הִלִּירְשֵׁנוּ קִרְאתָם לָנוּ הֲלֹא; הָאִישׁ
מִשְׁתָּאָה לָּהּ מִחֲרִישׁ לְדַעַת הַחֲצִלִים יְהוָה הִרְפוּ
אִם-לֹא; לֹא יִדְעָתִי הַשְׁמַר אָחִי אֲנֹכִי; הֲלֹא אִם-
תִּיטִיב שְׂאֵת; שָׁמְעוּ זֹאת הַזְקֵנִים הַהִיטָה זֹאת
בִּימֵיכֶם וְאִם בִּימֵי אֲבוֹתֵיכֶם;

הַיְדוּעַ נָדַע כִּי יֹאמַר הוֹרִידוּ אֶת-אֲחֵיכֶם; הֲלֹא זֶה
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בּוֹ; אֲדֹנִי שָׁאֵל אֶת-עַבְדּוֹ לֵאמֹר
הִישׁ לָכֶם אֵב אֲרָאָה; הַעוֹד אֲבִי חַי;

Write:—

They said to her, Wilt thou go with this man? and she
said, I will go. Shall we, I and thy brethren with me,

surely come to prostrate-ourselves to thee (M.) to the earth? He asked, Shall I go down after them (M.)? wilt thou give them into our hand(s)? and he answered him not on that day. Have we indeed (inf. abs.) eaten at the expense of (from) the king? Dost thou (M.) not see (art thou not seeing) what they have done in the cities? Shall we do (according to) his word or not? Why did ye (M.) tell the man whether ye had yet a brother? Am I able to bring him back again? Ask (M.) of (א) God that (and) we may know whether our way shall prosper on which we (are) going. Is this your (M.) brother, (concerning) whom ye spake to me? Is my brother still alive? Yahweh said, Shall I (part.) conceal from Abraham what I do?



XLIX.

FINAL AND CONDITIONAL SENTENCES.

THE development of the Hebrew language stopped short of the stage at which the nicest distinctions are possible, yet it is not without means of expressing some of the finer shades of the relations of purpose and condition, some examples of which have already been given.

1. There are, for example, several varieties of purpose, denoted by as many different constructions.

1. An intended result does not require an introductory particle, but the apodosis, whether affirmative or negative, is usually connected with the protasis by ך.

2. An immediate object is expressed,—

a. If affirmative, by ל with the infinitive.

b. If negative, by לֹלְתִי with the infinitive or the imperfect, or by מִן with the infinitive.

3. A secondary design is denoted by בְּעֵבוֹר with the infinitive or the imperfect.

4. A constant purpose is expressed,—

a. If affirmative, by לְמַעַן with the infinitive or the imperfect.

b. If negative, by בְּלֹא with the imperfect.

*The imperfect, wherever used in a final sentence, often takes the jussive or the cohortative form.**

2. The same simplicity and indefiniteness of construction elsewhere seen is found also in conditional constructions. Often, however, אִם and לוֹ introduce the protasis, to which the apodosis is then attached by ך. The character of the condition is sometimes indicated by the forms of the verbs employed, but it must often be determined by the context.

1. When the supposition is regarded as a reality, the form of the verb is determined by general considerations. Since, however, in most conditional sentences the supposition relates to something not yet accomplished, the imperfect is naturally the most common form of the verb in such cases.

2. When the supposition is regarded as a mere possibility, the imperfect is used in both members.

* For a fuller discussion of constructions denoting purpose, see the author's *Final Constructions of Biblical Hebrew*, Leipzig, 1879.

3. When the supposition is regarded as an impossibility, the perfect is the prevailing tense.

*The imperfect in conditional as well as final constructions often takes the jussive or cohortative form.**

Read : —

Exercises.

הוֹרִידוּהוּ אֵלַי וְאַשִׁימָה עֵינַי עָלָיו: מִיּוֹם בְּכֶסֶךְ
 תִּמְנָן־לִי וְשִׁתִּיתִי: מִי יַעֲלֶה־לָּנוּ הַשְּׂמִימָה וְיִקְחָהּ לָנוּ
 וְיִשְׁמַעֵנוּ אֶתָּה וְנַעֲשֶׂנָּה: אֶל־בְּנֵי אֶל־נָא גִלָּד בָּלָנוּ וְלֹא
 נִכְבֵּד עָלֵינוּ: שְׁלַח הַמֶּלֶךְ לְנַחֲמֹ בֶן־דָּוִד אֶל־
 אָבִיו: וַיָּקָמוּ זָקְנֵי בֵיתוֹ עָלָיו לְהַקִּימוֹ מִן־הָאָרֶץ וְלֹא
 אָבָה: בְּעֶבֶר סָבַב אֶת־פְּנֵי הַדָּבָר עָשָׂה עֲבָדָךְ אֶת־
 הַדָּבָר הַזֶּה: אֲמַר־יִנָּא אַחֲתִי אָתָּה לְמַעַן יֵיטִב־לִי
 בְּעֶבְרָךְ: לֹא־שָׁמַע כִּי מִהָאֱלֹהִים הוּא לְמַעַן תִּתֶּם
 בְּיָד: לֹא אָעֲלָה בְּקֶרְבּוֹ פֶּן־אֶכְלָךְ † בְּדָרְךְ:
 מָצָא אִשָּׁה מָצָא טוֹב: וַיֵּשׁ יְהוָה עִמָּנוּ וְלָמָּה
 מָצָאתָנוּ כָּל־זֹאת: אִם־טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בֹא

* For further details concerning conditional sentences, see the *Journal of the Society of Biblical Literature and Exegesis* for 1882.

† For אֶכְלָךְ.

וְאֲשִׁים אֶת־עֵינִי עָלֶיךָ : אִם תִּהְיוּ כְּמֵנו וְנָתַנו אֶת־
בְּנֵיתֵנו לָכֶם וְאֶת־בָּנֵיכֶם נִקַּח לָנוּ :

וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶּן־לִי
אֶת־כָּל־אֲשֶׁר־לְךָ לֹא אֲבֹא עִמָּךְ : וְאֶכְלָתִי מִמֶּנּוּ
הַיּוֹם הַזֶּה יֵשֵׁב בְּעֵינֵי יְהוָה : לֹא־דַבַּרְתָּ כִּי אֲנִי מִדְּבַק־
עֲלֵינוּ אִישׁ מֵאַחֲרֵי אַחִיו : אֲבִי דִבֶּר גְּדוֹל הָאִישׁ דִּבֶּר
אֶלֶיךָ הֲלֹא תַעֲשֶׂה :

Write : —

Let (m.) me go, that I may return to my brethren. Return, pray, each one from his evil way, that ye (m.) may (and) dwell in the land which Yahweh gave to you and to your fathers. The king left some of (from) his women to watch the house. She came to the king to speak to him concerning (עַל) her son ; and he arose to meet her and saluted her. Honor thy (m.) father and thy mother, in order that it may be well with thee. Do that which is (the) good in the eyes of Yahweh, in order that it may be well with thee (m.), and thou mayst come and take possession of the good land which Yahweh gave to thy fathers. Take heed to thyself (m.) lest thou speak with him good or evil. Place (give) (m.) him in

(on) my hands, and I will return him to thee. If thou (M.) wilt give to me seed, then (and) will I give him to Yahweh all his days. If they (M.) should go up to the heavens, thence would I bring them down. If I had seen evil in my heart, the Lord would not hear me.

VOCABULARY.

בָּלַת (<i>destruction</i>); בְּלָתִי, <i>not</i> ; לְבָלָתִי, <i>not to</i> .	מַעַן (<i>response</i>); לְמַעַן, <i>for the sake of</i> .
לִי, <i>if</i> , in suppositions contrary to reality; לֹא־לִי, <i>if not</i> .	עָבוֹר (<i>passage</i>); בְּעָבוֹר, <i>with an eye to</i> .



L.

THE NUMERALS.

THE Hebrew language has distinct forms only for the cardinals and some of the ordinals.

1. The cardinals —

1. Are expressed as follows: —

a. By the letters of the alphabet: 1 to 10 by א to י; 11 to 19 by י with one of those used for units (except that טו instead of יד, the first two letters of the unpronounceable name, stand for 15); 20 to 90 by כ to צ; 100 to 900 by ק to ת and the finals in their order, or the first four with their combinations; 1000 and upward by א, etc.

b. By words:—

1 to 10.

With Masculines.

		ABS.	CONST.
1	. .	אֶחָד	אֶחָד
2	. .	שְׁנַיִם	שְׁנֵי
3	. .	שְׁלֹשָׁה	שְׁלֹשָׁת
4	. .	אַרְבָּעָה	אַרְבַּעַת
5	. .	חֲמִשָּׁה	חֲמִשָּׁת
6	. .	שֵׁשׁ	שֵׁשֶׁת
7	. .	שִׁבְעָה	שִׁבְעַת
8	. .	שְׁמוֹנָה	שְׁמוֹנַת
9	. .	תְּשַׁעָה	תְּשַׁעַת
10	. .	עֶשְׂרָה	עֶשְׂרַת

With Feminines.

		ABS.	CONST.
		אַחַת	אַחַת
		שְׁתֵּי	שְׁתֵּי
		שְׁלֹשׁ	שְׁלֹשׁ
		אַרְבַּע	אַרְבַּע
		חֲמֵשׁ	חֲמֵשׁ
		שֵׁשׁ	שֵׁשׁ
		שִׁבְעַת	שִׁבְעַת
		שְׁמוֹנָה	שְׁמוֹנָה
		תְּשַׁע	תְּשַׁע
		עֶשְׂרִי	עֶשְׂרִי

11 to 19.

With Masculines.

11	. .	{ אֶחָד עֶשְׂרִי
		{ אֲשַׁתִּי עֶשְׂרִי
12	. .	{ שְׁנַיִם עֶשְׂרִי
		{ שְׁנֵי עֶשְׂרִי

With Feminines.

		אַחַת עֶשְׂרִי
		עֲשָׂרָה
		שְׁתֵּי עֶשְׂרִי
		שְׁתֵּי עֶשְׂרִי

	<i>With Masculines.</i>	<i>With Feminines.</i>
13 . . .	{ שלשה עשר ארבעה עשר	{ שלש עשרה ארבע עשרה
	etc.	

20 to 99.

20 . . .	עשרים	60 . . .	שישים
30 . . .	שלשים	70 . . .	שבעים
40 . . .	ארבעים	80 . . .	שמנים
50 . . .	חמשים	90 . . .	תשעים
25 . . .	עשרים וחמשה	or	עשרים ותשעה
	etc.		

100 and upward.

100	מאה, const.	מאת, F.	2,000	אלפים.
200	מאתים (מאתים).		3,000	שלשת אלפים, etc.
300	שלוש מאות, etc.		10,000	רבבה.
1,000	אלף.		150	חמשים ומאה.
175	מאה שבעים וחמשה	or	מאתים וחמשה	
1,575	{ חמשה ושלשים ומאת ואלף	or	{ חמש מאות ושבעים וחמשה	
	{ אלף חמש מאות ושבעים וחמשה			

2. Are construed as follows:—

a. The character of the numerals differs in that the first, **אֶחָד**, is an adjective, while the rest are nouns.

b. The position—

(a) Of the adjective, **אֶחָד**, is after its noun.

(b) Of the rest is—

a. Regularly (compounds sometimes in parts) before the nouns to which they belong. The nouns themselves are then plural, seldom singular, with numbers from 2 to 19; singular, seldom plural, with larger ones.

b. Sometimes after the nouns, while the nouns themselves are plural.

c. The gender—

(a) Of 1 and 2, whether alone or in composition, agrees with that of the nouns to which they belong.

(b) The gender of 3 to 10 always disagrees with that of their nouns.

(c) Of the rest is not affected by the gender of their nouns.

d. Their relation:—

(a) When they precede their nouns, those which have both forms may be either in the construct or absolute state.

(b) When they follow, they are, as appositives, necessarily in the absolute state.

2. The ordinals have distinct forms only from 1 to 10; viz.—

1" . . . ראשון	4" . . . רביעי	7" . . . שביעי
2" . . . שני	5" . . . חמישי, ישי	8" . . . שמיני
3" . . . שלישי	6" . . . ששי	9" . . . תשיעי
10" . . . עשירי		

1. The ordinals proper are all adjectives, —

a. Formed, except the first (which comes from ראש, *head*), from the corresponding cardinals by the addition of יָ and the insertion, if a similar one be not already there, of the same sound between the last two radicals.

b. Capable of receiving a feminine termination: the first, הָ; the rest, תּ.

2. The cardinals are used for ordinals above 10.

Exercises.

Read: —

שֵׁשֶׁת: עֶשֶׂר: תְּשַׁעַת: שְׁמֹנֶה: שִׁבְעַ: שְׁלֹשׁ:
 אַרְבָּעָה: חֲמִשָּׁת: אַחַת: אֲשֵׁתִי עֶשֶׂר: שְׁלֹשׁ:
 עֲשָׂרָה: תִּשְׁעָה עֶשֶׂר: שְׁמוֹנֶה עֲשָׂרָה: שָׁשָׁה:
 עֶשֶׂר: עֲשָׂרִים: חֲמִשִּׁים: מָאתַים: אַרְבַּע מֵאוֹת:
 אֶלֶף: שְׁבַעַת אֲלָפִים: לֶקַח הָעֶבֶר עֲשָׂרָה גְּמָלִים
 מִגְּמָלֵי אֲדָנָיו וַיִּלָּךְ: אַתֶּם יִדְעֶתֶם כִּי שָׁנִים יִלְדָה-לִּי
 אֲשֵׁתִי: נָתַן לָהּ אֵת שִׁבְעַת הַנְּעוּרוֹת הָרְאיוֹת לְתַת-לָּהּ
 מִבֵּית הַמֶּלֶךְ: שְׁנַיִם-עֶשֶׂר אֲנָחְנוּ אַחִים בְּנֵי אָבִינוּ:
 מִה־טוֹב לָכֶם הַמֶּשֶׁל בָּכֶם שְׁבַעִים אִישׁ אִם-מֶשֶׁל
 בָּכֶם אִישׁ אֶחָד: הִיָּה לוֹ אַרְבָּעָה עֶשֶׂר אֶלֶף צֹאן
 וְשֵׁשֶׁת אֲלָפִים גְּמָלִים: בָּאֲנוּ אֶל-אֲחִיד וְגַם הִלָּךְ

לְקַרְאֲתָךְ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי
לְלִדְתִּי וּבְלִדְ גַּם־הָאִשָּׁה הַזֹּאת:

אֶחָתָנוּ אַתְּ הִי לְאַלְפֵי רַבְבָּה: כְּאַלְפִים אִישׁ אוֹ
כְּשִׁלְשַׁת אַלְפִים אִישׁ יַעֲלוּ: נָשָׂא אֲבָרְהָם אֶת עֵינֵיו
וַיִּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו: רָאָה נִתְּתִי
בִידְךָ אֶת־הָעִיר וּסְבַתָּם אֶתָּה שֶׁשֶׁת יָמִים:

Write: —

Three (masc. abs.). Nine (fem. const.). One (masc. const.). Five (masc. abs.). Seven (masc. const.). Two (fem. abs.). Eight (fem. const.). Six (masc. abs.). Ten (masc. const.). Four (fem. const.). Twelve (m.). Fifteen (f.). Seventeen (m.). Fourteen (f.). Thirty. Sixty. Ninety. Eighty. A hundred. Six hundred. Two thousand. Ten thousand. There were born to him seven sons and three daughters. He had fifteen sons and twenty servants. We (for our part) will give to thee eleven hundred (pieces of) silver. And the evening and the morning were (was) the fifth day. They found among (from) the inhabitants of the city four hundred maidens, virgins. And all those (who) fell on that day, man and woman (from — to), were twelve thousand. Send (m.) one of (from) you and let him bring (take) your brother. Then (there) came two women to the king and stood before him.

APPENDIX.

THE PROSE ACCENTS.

THE general character of the accents has already [V. 3] been described, and several of the more important have occurred in the lessons. Before undertaking to read connected passages from the Old Testament it will be best to become familiar with the forms and values of all the accents used in prose. Those peculiar to poetry may still be neglected.

1. As has already been indicated, the accents are of two kinds, whose names indicate the purposes which they serve.

1. The *distinctives* mark the close of a verse, or one of the parts more or less minute into which every verse is divided. They have the following forms and names : —

SIGNS.	NAMES.
—	sillûḵ
— [^]	ăthnāḥ
— ^ˆ	s ^ˆ ghôltâ
— ^ˆ	shălshēlēth with p ^ˆ sîḵ
— [:]	zākēph kâtôn
— ^ˆ	zākēph gādhôl
— ^ˆ	r ^ˆ bhî ^a
— ^ˆ	pāzēr
— ^ˆ	ḵārnê phārâ

SIGNS.	NAMES.
—	ṭiphhâ
—	t ^ˆ bhîr
—	păshṭâ
—	y ^ˆ thîbh
—	zărkâ
—	gērēsh
—	g ^ˆ rāshăyîm
—	t ^ˆ lîshâ gh ^ˆ dhôlâ
—	l ^ˆ ghărmê

2. The *conjunctives* show that the words with which they are used belong to the part of a verse closed by the next following conjunctive. They have the following forms and names : —

SIGNS.	NAMES.	SIGNS.	NAMES.
—	mê ^ˆ khâ	—	măhpāk ^h
—	mê ^ˆ khâ kh ^ˆ phûlâ	—	ḱădhmâ
—	mûnâḥ	—	t ^ˆ lishâ ḱ ^ˆ ṭānnâ
—	dărgâ	—	yě ^ˆ râḥ bĕn-yômô

2. Some of the accents, as already indicated, are placed above and others below the words to which they belong. There is a further difference among them in respect to position.

1. Most of them are placed over or under the first consonant of the accented syllable.

2. The distinctives *y^ˆthibh* and *t^ˆlisha gh^ˆdhola* are placed, the former under, the latter over, the right of the first letter of the word.

3. The distinctives *s^ˆgholta*, *pashṭa*, and *zarka*, and the conjunctive *t^ˆlisha ḱ^ˆṭanna* are placed over the left of the last letter of the word.

In the case of these last two classes a second sign like that belonging to the word is often placed over the first consonant of the accented syllable.

3. There are usually two, rarely three, divisions in a verse. In each of these divisions the distinctives, if there are more than one, are arranged in a series regularly or irregularly decreasing from the end to the beginning, in which the conjunctives are disposed according to their affinities, and in such numbers as the length of the division requires.

1. A regular series, —

a. If it close with *silluḱ* or *athnah*, may contain five members, each of

which may have from one to four or five conjunctives. The possibilities are expressed in the following outline :—

[illegible]

Those in parentheses may be substituted for those which immediately follow.

b. If it close with *segholta*, may contain four members with their appropriate conjunctives ; thus : —

$$\frac{1}{2} \left(\frac{1}{2} \right) \frac{1}{4} \left| \frac{2}{3} \frac{1}{3} \left(\frac{1}{3} \right) \frac{1}{9} \left(\frac{1}{3} \right) \frac{8}{27} \frac{1}{27} \left| \frac{1}{4} \left(\frac{1}{4} \right), \text{etc.} \right. \right.$$

Shalsheleth is substituted for *segholta* when the division consists of but a single word.

2. An irregular series is produced when, as is often the case, for the sake of variety, a part or the whole of one or more of the following combinations is substituted for one or more members of a regular series.

[illegible]

a. *Zakeph gadhol* and *yethibh* take the place of *zakeph katon* and *pashṭa* in certain cases when there is no preceding conjunctive. *Pazer* takes the place of *karne phara*, which occurs but sixteen times.

b. The effect of the introduction of these subordinate distinctions is to separate the divisions already made by *athnaḥ* and *segholta* into less monotonous sections. The first, when there are three divisions, however, is never subdivided by a *zakeph*.

c. The sections closed by *zakeph katon* and *rebhi^a* may be extended by prefixing *geresh*, etc., as in the regular series, and all of them may be repeated in the same division.

d. The relations of these sections to one another and to the verse need not here be discussed in detail. They are easily learned if it is made a practice to read the accents of each passage to be translated, connecting the conjunctives with the distinctives to which they belong.

PART SECOND.



READINGS, WITH NOTES AND VOCABULARIES.

THE STORY OF REBECCA.

GEN. XXIV.

- 1 וַאֲבָרָהֶם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת־אֲבָרָהֶם בְּכָל־
- 2 וַיֹּאמֶר אֲבָרָהֶם אֶל־עֲבָדָיו וַיִּקַּן בֵּיתוֹ הַמִּשְׁלָל בְּכָל־אֶשְׁרֵי־לּוֹ
- 3 שְׂיִם־נָא יָדְךָ תַּחַת יָרְכִי׃ וַאֲשַׁבֵּעֲךָ בִּיהוָה אֱלֹהֵי הַשָּׁמַיִם
- 4 וְאֶלְהִי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַבְּנֵנֻנִי
- 5 אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבּוֹ׃ כִּי אֶל־אֶרֶצִי וְאֶל־מִזְלִי לֹדֹתִי תִלְךָ
- 6 וְלִקְחַתָּ אִשָּׁה לִבְנִי לִי־צֶחֶק׃ וַיֹּאמֶר אֵלָיו הֲעֹבֵד אוֹלִי לֹא־
- 7 תֵּאבֹדָה הָאִשָּׁה לְלָכֶת אִתְּחִי אֶל־הָאָרֶץ הַזֹּאת הֲהֵשִׁיב אֶשְׁיִב
- 8 אֶת־בְּנִיךָ אֶל־הָאָרֶץ אֲשֶׁר־יֵצֵאתָ מִשָּׁם׃ וַיֹּאמֶר אֵלָיו
- 9 אֲבָרָהֶם הַשֹּׁמֵר לְךָ פֶּן־תָּשִׁיב אֶת־בְּנִי שָׁמָּה׃ וַיהוָה אֱלֹהֵי
- 10 הַשָּׁמַיִם אֲשֶׁר לְקָחֵנִי מִבֵּית אָבִי וּמֵאָרֶץ מִזְלִי וְאֲשֶׁר
- 11 דִּבֶּר־לִי וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לִוְרָעָךָ אֶתֵּן אֶת־הָאָרֶץ
- 12 הַזֹּאת הוּא יִשְׁלַח מַלְאָכָיו לְפָנֶיךָ וְלִקְחַתָּ אִשָּׁה לִבְנִי מִשָּׁם׃
- 13 וְאִם־לֹא תֵּאבֹדָה הָאִשָּׁה לְלָכֶת אִתְּחִיד וְנִקִּיתָ מִשְׁבַּעְתִּי
- 14 וְנָתַתְּ רֶגֶל אֶת־בְּנִי לֹא תִשָּׁב שָׁמָּה׃ וַיֵּשֶׁם הֲעֹבֵד אֶת־יְדֹוֹ
- 15 תַּחַת יָדְךָ אֲבָרָהֶם אֲדֹנָיו וַיִּשְׁבַּע לוֹ עַל הַדָּבָר הַזֶּה׃ וַיִּקַּח

- הָעֶבֶד עֲשָׂה גַמְלִים מִגְמְלֵי אֲדֹנָיו וְיִלְדָּה וְכָל־טוֹב אֲדֹנָיו
 בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אָרְכָם גְּדָרִים אֶל־עִיר נָחוֹר׃ וַיְבָרֶךְ
 11 הַגַּמְלִים מִחוּץ לָעִיר אֶל־בְּאֵר הַמַּיִם לָעֵת עֶרֶב לָעֵת צֹאת
 הַשָּׁמֶשׁ׃ וַיֹּאמֶר ׀ יְהוָה אֱלֹהֵי אֲדֹנִי אֲבָרְכֶם הַקְרֵה־נָּא
 12 לִפְנֵי הַיּוֹם וְעֲשֵׂה־חֶסֶד עִם אֲדֹנִי אֲבָרְכֶם׃ הִנֵּה אֲנֹכִי נֹצֵב
 13 עַל־עֵינֵי הַמַּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֵצְאוּ לְשָׂאֵב מַיִם׃ וְהִנֵּה
 14 הַנַּעֲרָה אֲשֶׁר אָמַר אֵלַיָּה הִטִּי־נָא בְדֶךְ וְאִשְׁתָּה וְאִמְרָה
 שְׁתָּה וְגַם־גַּמְלִיךָ אֲשַׁקָּה אֵתָּה הַכֹּחֵל לְעַבְדְּךָ לַיִּצְחָק
 15 וְכֵּה אֲדַע כִּי־עֲשִׂיתָ חֶסֶד עִם־אֲדֹנִי׃ וַיְהִי־הוּא מֶרֶס בְּלָה
 לְדַבֵּר ׀ וְהִנֵּה רַבְּקָה יֵצְאת אֲשֶׁר יִלְדָּה לְבִתּוֹ אֶל בֶּן־מִלְכָּה
 16 אִשְׁתִּי נָחוֹר אֲחִי אֲבָרְכֶם וְכֵּהָ עַל־שִׂכְמָהּ׃ וְהַנַּעֲרָה טֹבַת
 מִרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יִדְעָה וּתְרַד הָעֵינָה וּתְמַלֵּא
 17 כֶּהָה וּתַעַל׃ וַיִּרְץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגַּמְיָאִינִי נָא
 18 מִעַט־מַיִם מִבְּדֶךְ׃ וְהִיא אָמְרָה שְׁתֵּה אֲדֹנִי וְתִמְחֹר וּתְרַד כֶּהָה
 19 עַל־יָדָהּ וּתְשַׁקְּהוּ׃ וּתִבֹּל לְהִשְׁקָתוֹ וְהִיא אָמְרָה גַּם לַגַּמְלִיךָ
 20 אֲשָׂאֵב עַד אֲסַבְּלוֹ לְשִׁתּוֹ׃ וְתִמְחֹר וּתְעַר כֶּהָה אֶל־
 הַשֶּׁקֶת וּתְרִץ עוֹד אֶל־הַבְּאֵר לְשָׂאֵב וּתְשָׂאֵב לְכָל־
 21 גַּמְלָיו׃ וְהָאִישׁ מִשְׁתַּאֵה לָּהּ מִחֲרִישׁ לְדַעַת קַהֲצָלִים יְהוָה

22 דָּרְכוּ אִם-לֹא: וַיְהִי כִּאֲשֶׁר כָּלוּ הַגִּמְלִים לְשִׁתּוֹת וַיִּקַּח
 הָאִישׁ גֶּנֹם וְהָב כֶּקֶע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל-יָדָיָהּ
 23 עֲשָׂרָה וְהָב מִשְׁקָלָם: וַיֹּאמֶר בֶּת-מִי אַתְּ הַגִּידִי גֵא לִי
 24 הַיֵּשׁ בֵּית-אָבִיךָ מָקוֹם לָנוּ לָלִין: וַתֹּאמֶר אֵלָיו בֵּית-
 25 בְּתוּאֵל אֲנֹכִי בֶן-מִלְכָּה אֲשֶׁר יִלְדָה לְנָחוֹר: וַתֹּאמֶר
 26 אֵלָיו גַּם-תִּבְנֶן גַּם-מִסְבּוֹא רַב עִמָּנוּ גַּם-מָקוֹם לָלוִין: וַיִּקַּח
 27 הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה: וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי
 אֲבֹרָתָם אֲשֶׁר לֹא-עָצַב חֲסֶדּוֹ וְאַמְתּוֹ מֵעַם אֲדֹנָי אֲנֹכִי
 28 בְּדֶרֶךְ נִתְּנִי יְהוָה בֵּית אֶתִי אֲדֹנָי: וַתִּרְץ הַנַּעֲרָ וַתֵּגֵד לְבֵית
 29 אִמָּהּ בְּדִבְרֵים הָאֵלֶּה: וּלְרַבְּקָה אָח וּשְׁמוֹ לָבֵן וַיִּרֶץ לָבֵן
 30 אֶל-הָאִישׁ הַחוּצָה אֶל-הָעֵין: וַיְהִי וַיִּבְרָאת אֶת-הַגֶּנֹם וְאֶת-
 הַצְּמִידִים עַל-יְדֵי אַחֲתוֹ וּכְשָׁמְעוּ אֶת-דִּבְרֵי רַבְּקָה אַחֲתוֹ
 לֵאמֹר כֹּה-דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל-הָאִישׁ וַהֲנֶה עֹמֵד עַל-
 31 הַגִּמְלִים עַל-הָעֵין: וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד
 32 בַּחוּץ וְאֲנֹכִי פָנִיתִי הַבַּיִת וּמָקוֹם לְגִמְלִים: וַיָּבֹא הָאִישׁ
 הַבַּיִתָּה וַיִּפְתַּח חֲגִמְלִים וַיִּתֵּן תָּכֵן וּמִסְבּוֹא לְגִמְלִים וּמִיֵּם
 33 לְרִתֵּץ רִגְלָיו וּרְגְלֵי הָאִנָּשִׁים אֲשֶׁר אִתּוֹ: וַיֵּשֶׁם לַפָּנוּ
 לֵאכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֲסִיד־בִּרְתִּי דִּבְרִי וַיֹּאמֶר דִּבֶּר:

34 וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנֹכִי: וַיְהִי־לָהּ בֶּרֶךְ אֶת־אֲדֹנֶי מְאֹד
 35 וַיִּגְדַּל וַיִּתְקַלָּו צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים וְשִׁפְחוֹת
 36 וְגִמְלִים וְחִמְרִים: וַתֵּלֶד שְׁרָה אִשְׁתּוֹ אֲדֹנֶי בֶן לֶאֱדֹנֶי אַחֲרֵי
 37 זִקְנֹתָהּ וַיִּתְּנָהּ לָהּ אֶת־כָּל־אֲשֶׁר־לָהּ: וַיִּשְׁבַּעַנִּי אֲדֹנִי לֵאמֹר
 לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַבְּנֵי־עַנִּי אֲשֶׁר אֲנֹכִי יֹשֵׁב
 38 בְּאֶרֶצוֹ: אִם־לֹא אֶל־בֵּית־אָבִי תֵלֶךְ וְאֶל־מִשְׁפַּחְתִּי
 39 וְלִקְחָתָּ אִשָּׁה לְבָנִי: וַאֲמַר אֶל־אֲדֹנִי אֵלַי לֹא־תֵלֶךְ
 40 הָאִשָּׁה אַחֲרָי: וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר הִתְהַלַּכְתִּי לִפְנֵיו
 יִשְׁלַח מַלְאָכּוֹ אִתָּךְ וְהִצְלִיחַ דְּרָכְךָ וְלִקְחָתָּ אִשָּׁה לְבָנִי
 41 מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי: אֲזַי תִּנָּקֶה מֵאֵלַתִּי כִּי תָבוֹא אֵלַי
 42 מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנֵנִי לָךְ וְהָיִיתָ נָקִי מֵאֵלַתִּי: וְאָבֹא
 הַיּוֹם אֶל־הָעֵינַן וַאֲמַר יְהוָה אֱלֹהֵי אֲדֹנֶי אַבְרָהָם אִם־יִשְׁׁדֶּה
 43 נָא מִצְּלִיחַ דְּרָכָי אֲשֶׁר אֲנֹכִי הֹלֵךְ עָלֶיהָ: הִנֵּה אֲנֹכִי נֹצֵב
 עַל־עֵינַי הַיּוֹם וְהִנֵּה הֵעֲלָמָה הֵי־צֵאתָ לְשֹׂאֵב וְאָמַרְתִּי אֵלֶיהָ
 44 הַשְׂקִינִינָא מִעַט־יָמִים מִפְּדֹךְ: וְאָמְרָה אֵלַי גַּם־אַתָּה
 שָׂתָה וְגַם לְגִמְלֶיךָ אִשָּׁאֵב הוּא הָאִשָּׁה אֲשֶׁר־הִכִּיתִּי
 45 יְהוָה לְבֶן־אֲדֹנִי: אֲנִי טָרִם אֲכַלָּה לְדַבֵּר אֶל־לְבִי וְהִנֵּה
 רִבְקָה יֹצֵאת וּפְדָה עַל־שִׁבְמָהּ וְתִרְדּוּ הָעֵינָהּ וְתִשָּׂאֵב
 46 וַאֲמַר אֵלֶיהָ הַשְׂקִינִי נָא: וְתִמְחֹר וְתִזְכֹּר בְּדָהּ מִעַלְיָהּ

וַתֹּאמֶר שְׂתֵה וְנִסְמְלִיךְ אֲשָׁקָה וְאַשְׁתִּי וְנָם הַנְּמָלִים
 47 הַשְּׁקָתָהּ: וְאַשְׁאֵל אֹתָהּ וְאֹמַר בְּתִמִּי אַתְּ וַתֹּאמֶר בַּת-
 בְּתוּאֵל בֶּן-נָחוֹר אֲשֶׁר יִלְדֶה-לּוֹ מִלְכָּה וְאַשֶׁם הַנָּזֶם עַל-
 48 אָפָהּ וְהַצְמִידִים עַל-זִדְיָהּ: וְאַקְרָה וְאַשְׁתַּחֲנוּהָ לַיהוָה
 וְאַבְרָהָ אֶת-יְהוָה אֱלֹהֵי אֲדָנִי אֲבָרְכֶם אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ
 49 אֱמֶת לְקַחַת אֶת-בֵּת-אֹתִי אֲדָנִי לְבָנִי: וְעַתָּה אִם-יִשְׁלַם
 עֲשִׂים חֶסֶד וְאֱמֶת אֶת-אֲדָנִי הַגִּידוּ לִי וְאִם-לֹא הַגִּידוּ לִי
 50 וְאַבְנָה עַל-יָמִינִי אֹז עַל-שִׁמְאֵל: וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ
 מִי־הִזְנָה יֵצֵא הַדָּבָר לֹא נוֹכַל דִּבַּר אֵלֶיךָ רָע אוֹ-טוֹב:
 51 הַנְּהַדְרִבְקָה לְפָנֶיךָ קַח וְלֵךְ וַתְּהִי אִשָּׁה לְבֶן-אֲדָנֶיךָ
 52 כַּאֲשֶׁר דִּבַּר יְהוָה: וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אֲבָרְהָם אֶת-
 53 דִּבְרֵיהֶם וַיִּשְׁתַּחֲוֶה אֶרְצָה לַיהוָה: וַיֵּצֵא הָעֶבֶד כָּל-יֶלְדָּסָף
 וּכְלֵי זָהָב וּכְלֵי כֶסֶף וַיִּתֵּן לָרַבֶּקָה וּמִגְדָּנָתָה נָתַן לְאִחֶיהָ
 54 וּלְאֵמָהּ: וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר-עִמּוֹ וַיִּלְּנוּ
 55 וַיִּקְוִמוּ בַּבֶּקֶר וַיֹּאמֶר שְׁלַחְנִי לְאֲדָנִי: וַיֹּאמֶר אִחֶיהָ וְאֵמָה
 56 תֵּשֵׁב הַנֶּעֱצָר אִתָּנוּ יָמִים אֹז עֲשׂוֹר אַחֵר תֵּלֶךְ: וַיֹּאמֶר
 אֱלֹהֵם אֲלֵהֶם אֲחֵתֶאֱסְרוּ אֹתִי וַיְהִי הַצָּלִים דֶּרֶכִּי שְׁלַחְנִי
 57 וְאִלְכָה לְאֲדָנִי: וַיֹּאמְרוּ נִקְרָא לְנֶעֱצָר וְנִשְׁאֲלָה אֶת-פִּיָּהּ:

58 וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הִתְלַכִּי עִם־הָאִישׁ הַזֶּה
 59 וְתֹאמַר אֵלָיו: וַיִּשְׁלְחוּ אֶת־רִבְקָה אַחֲתָם וְאֶת־מִנְקָתָהּ
 60 וְאֶת־עֶבֶד אֲבִרְהָם וְאֶת־אֲנָשָׁיו: וַיִּבָּרְכוּ אֶת־רִבְקָה
 וַיֹּאמְרוּ לָהּ אַחֲתָנוּ אַתְּ הִנֵּי לֹא־לִפִּי רִבְכָּה וַיִּיבֶרֶשׁ וְרַעְדָּ
 61 אֶת־שַׁעַר שְׁנֵאָיו: וַתָּקֶם רִבְקָה וַנַּעֲרָתֶיהָ וַתַּרְכֻּבָּנָה עַל־
 הַגְּמֵלִים וַתֵּלַכְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה
 62 וַיֵּלֶךְ: וַיִּצְחָק בָּהּ מְבֹרָא בְּאֵר לְחֵי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ
 63 הַנִּגְב: וַיֵּצֵא יִצְחָק לְשׁוּחַ בִּשְׂדֵה לַפְּנוֹת עָרֵב וַיֵּשֶׂא עֵינָיו
 64 וַיֵּרָא וַהֲגֵה גְּמֵלִים בָּאִים: וַתֵּשֶׂא רִבְקָה אֶת־עֵינֶיהָ וַתֵּרָא
 65 אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגְּמֵל: וַתֹּאמֶר אֵלֶיהָ־עֶבֶד מִי־הָאִישׁ
 הַלֵּוֹה הַהוּא בִּשְׂדֵה לְקַרְאֲתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי
 66 וַתִּקַּח הַצִּעִיף וַתַּתְּכֶם: וַיִּסְפֹּר הָעֶבֶד לִי־צִחָק אֶת־כָּל־
 67 הַדְּבָרִים אֲשֶׁר עָשָׂה: וַיְבֹאֶהָ יִצְחָק הָאֵלֶּהֶל שָׂרָה אִמּוֹ
 וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לּוֹ לְאִשָּׁה וַיֵּאָהֲבָה וַיִּנָּתֶם יִצְחָק
 אַחֲרֵי אִמּוֹ:

THE DISCOVERY OF JOSEPH.

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- 1 וַיֵּרָא יַעֲקֹב כִּי יֹשֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו
- 2 לָמָּה תִּתְרָאוּ: וַיֹּאמֶר הִנֵּה שְׂמֹעֲתִי כִּי יֹשֶׁבֶר בְּמִצְרַיִם
- 3 רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשֵּׁם וְנִחְיֶה וְלֹא נָמוּת: וַיֵּרְדּוּ
- 4 אַחֲיֵי-יוֹסֵף עֲשָׂרָה לְשָׁבֶר בָּר מִמִּצְרַיִם: וְאֶת-בְּנֵימִין אֶחֱי
- 5 יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אֶחָיו כִּי אָמַר פֶּן-יִקְרָאֵנוּ אָסוֹן:
- 6 וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשָׁבֶר בְּתוֹךְ הַבָּאִים כִּי-הָיָה הָרָעָב
- 7 בְּאֶרֶץ כְּנָעַן: וַיּוֹסֶף הוּא הַשְׁלִיט עַל-הָאָרֶץ הוּא הַמְּשַׁבֵּיר
- 8 לְכָל-עַם הָאָרֶץ וַיָּבֹאוּ אֶחָי יוֹסֵף וַיִּשְׁתַּחֲוּ-לּוֹ אַפְּיִם
- 9 אֶרְצָה: וַיֵּרָא יוֹסֵף אֶת-אֶחָיו וַיִּבְכּוּ וַיִּתְנַכֵּר אֲלֵיהֶם
- 10 וַיִּדְבֹּר אֹתָם קִשּׁוֹת וַיֹּאמֶר אֲלֵיהֶם מַעַן בָּאתֶם וַיֹּאמְרוּ
- 11 מֵאֶרֶץ כְּנָעַן לְשָׁבֶר-אֶכֶל: וַיִּבֶר יוֹסֵף אֶת-אֶחָיו וְהֵם לֹא
- 12 הִבָּדְדוּ: וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם
- 13 וַיֹּאמֶר אֲלֵיהֶם מְרַגְלִים אַתֶּם לָרְאוֹת אֶת-עֲרֹנֹת הָאָרֶץ
- 14 בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לְשָׁבֶר-
- 15 אֶכֶל: כִּלְנוּ בְּגִי' אִישׁ אֶחָד גִּחְתִּי בָנִים אֲנֻחֵנוּ לֹא-הָיָנוּ

12 עֲבָרִיד מְרֻגְלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֲרֹנֹת הָאָרֶץ
 13 בָּאתֶם לִרְאוֹת: וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָרִיד אֲחִים |
 אֲנַחְנוּ בְנֵי־אִישׁ אֶחָד בָּאָרֶץ כְּנָעַן וְהִנֵּה הַקְּטָן אֶת־
 14 אָבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנו: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא
 15 אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרֻגְלִים אַתֶּם: כִּנּוּאת
 תִּבְחָנוּ חַי פְּרַעֲה אִם־תִּצְאוּ מִזֶּה כִּי אִם־בָּבוֹא אֲחִיכֶם
 16 הַקְּטָן הַזֶּה: שְׁלָחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחִיכֶם וְאֶתֶּל
 הָאֶסְרוּ וַיִּבְחָנוּ דְּבָרֵיכֶם הָאֵמֶת אֲתֵכֶם וְאִם־לֹא חַי פְּרַעֲה
 17 כִּי מְרֻגְלִים אַתֶּם: וַיֹּאסֶף אֲתֵכֶם אֶל־מִשְׁמֶר שְׁלֹשֶׁת יָמִים:
 18 וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בָּרוּךְ הַשָּׁלִישִׁי נֹאת עָשׂוּ וְחָיו אֶת־
 19 הָאֲלֹהִים אֲנִי יָרָא: אִם־כְּנִיִם אַתֶּם אֲחִיכֶם אֶחָד יֵאָסֶר
 בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לָכוּ הִבִּיאוּ שָׂכָר רָעֲבוֹן בְּתִיכֶם:
 20 וְאַת־אֲחִיכֶם הַקְּטָן תִּבִּיאוּ אֵלַי וַיֹּאמְרוּ דְּבָרֵיכֶם וְלֹא
 21 תָמוּתוּ וַיַּעֲשׂוּ־כֵן: וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו אֲבָלָ אֲשָׁמִים |
 אֲנַחְנוּ עַל־אָחֵינוּ אֲשֶׁר רָאִינוּ עָרַת נַפְשׁוֹ בְּהִתְחַנְנוּ אֲלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עַל־כֵּן בָּאָה אֲלֵינוּ הָעֲרָה הַזֹּאת: וַיַּעַן רְאוּבֵן
 אֲתֵם לֹאמַר הֲלוֹא אֲמַרְתִּי אֲלֵיכֶם | לֵאמֹר אֶל־תִּחַטְּאוּ
 23 בְּלֹד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמוֹ חָנָה נִדְרָשׁ: וְהֵם לֹא יָדְעוּ
 24 כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ בֵּינֵהֶם: וַיִּסָּב מֵעֲלִיהֶם וַיִּגְבֹּד

וַיָּשָׁב אֱלֹהִים וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֲתֶם אֶת־שְׁמֵעוֹן וַיֹּאמֶר
25 אֹתוֹ לְעִנְיָהֶם: וַיֵּצְאוּ יוֹסֵף וַיְמַלְאוּ אֶת־כְּלִיָּהֶם בָּרֶוֶה וּלְהַשִּׁיב
בְּסִפְיָהֶם אִישׁ אֶל־שִׁלְכּוֹ וְלָתֵת לָהֶם צֹדֶה לְדַרְדֵּר וַיַּעַשׂ
26 לָהֶם כֵּן: וַיֵּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמִירֵיהֶם וַיִּלְכְּדוּ מִשָּׁם:
27 וַיַּבְתֵּחַ הָאֲחֹר אֶת־שִׁלְכּוֹ לָתֵת מִסָּפּוֹא לְחִמְרוֹ בַּמָּלֶוֶן וַיֵּרָא
28 אֶת־כְּסָפּוֹ וַהֲנִיחֵהוּא בְּכִי אֲמַתְחָתוֹ: וַיֹּאמֶר אֶל־אֲחָיו
חֹשֶׁב בְּכִפִּי וְגַם הִנֵּה בְּאֲמַתְחָתִי וַיֵּצֵא לָבָם וַיַּחְרְדּוּ אִישׁ
29 אֶל־אֲחָיו לֵאמֹר מִהֲנָאֵת עָשָׂה אֱלֹהִים לָנוּ: וַיָּבֹאוּ אֶל־
יַעֲקֹב אֲבִיהֶם אֶרְצָה בְּנֻעֵן וַיְגִידוּ לֹא אֵת כְּלִיָּהֶקֶרֶת אֲתֶם
30 לֵאמֹר: וַדַּבֵּר הָאִישׁ אֲדֹנִי הָאָרֶץ אֲתָנוּ קִשּׁוֹת וַיִּתֵּן אֲתָנוּ
31 בְּמִרְגָּלִים אֶת־הָאָרֶץ: וַנֹּאמֶר אֲלָיו בָּנִים אֲנַחֲנוּ לֹא הָיִינוּ
32 מִרְגָּלִים: שְׁנֵים־עָשָׂר אֲנַחֲנוּ אֲחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנו
33 וַהֲקֵטָן חַיִּים אֶת־אָבִינוּ בָּאָרֶץ בְּנֻעֵן: וַנֹּאמֶר אֲלֵינוּ הָאִישׁ
אֲדֹנִי הָאָרֶץ בְּנָאֵת אֲדֹעִי כִּי בָנִים אַתֶּם אֲחִיכֶם הָאֶחָד
34 הִנִּיחוּ אֹתִי וְאֶת־רַעְיוֹן בְּתִיבָם קָחוּ וְלָכוּ: וְהִבִּיאוּ אֶת־
אֲחִיכֶם הַקָּטָן אֵלַי וְאֲדַעַה כִּי לֹא מִרְגָּלִים אַתֶּם כִּי בָנִים
35 אַתֶּם אֶת־אֲחִיכֶם אֲתָן לָבָם וְאֶת־הָאָרֶץ תִּסְקֶרוּ: וַיְהִי
חָם מְרִיקִים שִׁקְיָהֶם וַהֲנִיחֵהוּ אִישׁ אֶרֶז־בְּכָסְפוֹ בְּשִׁלְכּוֹ וַיֵּרָאוּ
36 אֶת־צִרְרוֹת בְּסִפְיָהֶם הִמָּה וְאֲבִיהֶם וַיֵּירָאוּ: וַיֹּאמֶר

אֱלֹהִים יַעֲקֹב אֲבִיהֶם אֹתִי שִׁבְלָתָם יוֹסֵף אֵינָנו וְשִׁמְעוֹן
 אֵינָנו וְאֶת־בְּנֵימִן תִּקְחוּ עָלַי הֵנוּ כָלָנָה׃ וַיֹּאמֶר רְאוּבֵן
 אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תַמָּיִת אִם־לֹא אָבִיאֲנוּ
 אֵלֶיךָ תָּנָה אֶתֹּךְ עַל־יָדַי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ׃ וַיֹּאמֶר לֹא־
 נִגְדָּה בְנֵי עַמְכֶּם כִּי־אֶחָיו מָתָּה וְהוּא לְבָדֹד נִשְׁאָר וּקְרָאֵהוּ
 אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרְדֶתֶם אֶת־שִׁיבְתִּי בְּיָגוֹן
 שְׂאוּלָּה׃

XLIII.

וְהָרַעַב כָּבֵד בְּאֶרֶץ׃ וַיְהִי כַּאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת־
 הַשֶּׁבֶר אֲשֶׁר הָבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם
 שִׁבוּ שְׁבֵרוּ־לָנוּ מִעֵט־אֶבֶל׃ וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר
 הֵעֵד הָעֵד בְּנֵי הָאִישׁ לֵאמֹר לֹא־תָרְאוּ פָנַי בְּלֹתִי אַחֲיָכֶם
 אַתֶּכֶם׃ אִם־יִשָּׁעַ מִשְׁלַח אֶת־אַחֲיָנו אֶתְנוּ גֵרָדָה וְנִשְׁבְּרָה
 לָךְ אֶבֶל׃ וְאִם־אֵינְךָ מִשְׁלַח לֹא נִגְדָּה כִּי־הָאִישׁ אָמַר
 אֵלֵינוּ לֹא־תָרְאוּ פָנַי בְּלֹתִי אַחֲיָכֶם אַתֶּכֶם׃ וַיֹּאמֶר יִשְׂרָאֵל
 לְמָה הִרְעַתֶּם לִי לְהַנִּיד לָאִישׁ הָעוֹד לָכֶם אָח׃ וַיֹּאמְרוּ
 שְׂאוּל שְׂאֵל־הָאִישׁ לָנוּ וְלִמּוֹלְדָתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם
 חַי הִנֵּשׁ לָכֶם אָח וְנִגְדָּלֹו עַל־פִּי הַדְּבָרִים הָאֵלֶּה

8 הַיָּדוּעַ גִּדָּע כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם: וַיֹּאמֶר יְהוֹדָה
 אֶל־יִשְׂרָאֵל אָבִיו שְׁלָחָה תַּעֲזֹר אֹתִי וְנִקְוָמָה וְנִלְכְּדָה
 9 וְנִהְיָה וְלֹא נִמּוּת גַּם־אֲנִיחֵנוּ גַם־אַתָּה גַּם־טַפְּנוּ: אָנֹכִי
 אֶעֱרָכֵנוּ מִיָּדִי תִּבְקָשׁנוּ אִם־לֹא הִבִּיאֲתִיו אֵלָיְךָ וְהַצַּנְתִּיו
 10 לְפָנֶיךָ וְחָטָאתִי לָךְ כְּלִי־חַיִּים: כִּי לֹא־הִתְמַהֲמַהֲנוּ
 11 כִּי־עָתָה שִׁבְנוּ גַּה פְּעָמִים: וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל
 אֲבִיהֶם אִם־בֶּן אֲפֹאֹ נֹאת עָשׂוּ קָחֻוּ מִזִּמְבַּת הָאָרֶץ
 בְּכָל־יֶלְדֵם וְהוֹרִידוּ לְאִישׁ מִנִּיחָה מַעֲטָ צָרִי וּמַעֲטָ דָּבָשׁ
 12 נִבְאָת וְלֹט בָּטָנִים וְשִׁקְדִּים: וְכֶסֶף מִשְׁנֶה קָחֻוּ בְּיָדָם
 וְאֶת־הַכֶּסֶף הַמוֹשָׁב בְּפִי אִמְתָּחֲתִיכֶם תְּשִׁיבוּ בְּיָדָם
 13 אוֹלִי מִשְׁנֶה הוּא: וְאֶת־אֲחֵיכֶם קָחֻוּ וְקוּמוּ שׁוּבוּ אֶל־
 14 הָאִישׁ: וְאֵל שְׂדֵי יִתֵּן לָבֶם רֶחֱמִים לִבְנֵי הָאִישׁ
 וְשִׁלַּח לָבֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵימִן וְאֵלִי בְּאֶשֶׁר
 15 שָׁכַלְתִּי שָׁכַלְתִּי: וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת
 וּמִשְׁנֵה־כֶּסֶף לָקָחוּ בְּיָדָם וְאֶת־בְּנֵימִן וַיָּקֻמוּ וַיֵּרְדּוּ מִצְרָיִם
 16 וַיַּעֲמֻדּוּ לִפְנֵי יוֹסֵף: וַיֵּרָא יוֹסֵף אֹתָם אֶת־בְּנֵימִן וַיֹּאמֶר
 לְאֶשֶׁר עַל־בֵּיתוֹ הִבָּא אֶת־הָאֲנָשִׁים הַבְּיָוֶה וּטְבַח טֶבַח
 17 וְהָבֵן כִּי אֹתִי יֹאכְלוּ הָאֲנָשִׁים בְּצֹהֲרֵים: וַיַּעַשׂ הָאִישׁ
 בְּאֶשֶׁר אָמַר יוֹסֵף וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף:

- 18 וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דָּבָר
 הַכֶּסֶף הַשֶּׁב בְּאַמְתָּחֲתֵינוּ בַּתְּחִלָּה אֲנִיחֵנוּ מִיּוֹבָאִים
 לַהֲתַגְלִל עָלֵינוּ וּלְהַתְנַפֵּל עָלֵינוּ וּלְקַחַת אֶתֵּנוּ לַעֲבָדִים
 19 וְאֶת־חֲמִינוּ: וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף
 20 וַיִּדְּבְרוּ אֵלָיו פֶּתַח הַבַּיִת: וַיֹּאמְרוּ כִּי אֲדֹנִי יָרֵד וַיִּרְדֵּנוּ
 21 בַּתְּחִלָּה לְשֶׁבֶר־אֶכֶל: וַיְהִי כִּי־בָּאוּ אֶל־הַמְּלֹאֵן וַנִּפְתָּחָה
 אֶת־אַמְתָּחֲתֵינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּכַף אֲמַתָּחָתוֹ כֶּסֶפֵּנוּ
 22 בְּמִשְׁקָלוֹ וַנִּשָּׁב אֹתוֹ בְּיָדֵנוּ: וְכֶסֶף אַחֵר הוֹרְדֵנוּ בְּיָדֵנוּ
 לְשֶׁבֶר־אֶכֶל לֹא יִדְעֵנוּ מִי־שָׁם כֶּסֶפֵּנוּ בְּאַמְתָּחֲתֵינוּ:
 23 וַיֹּאמְרוּ שְׁלוֹם לָכֶם אַל־תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבִיכֶם
 נָתַן לָכֶם מִטְּמוֹן בְּאַמְתָּחֲתֵיכֶם כֶּסֶפְכֶּם כִּי אֵלֵי וַיּוֹצֵא
 24 אֱלֹהִים אֶת־שִׁמְעוֹן: וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה
 יוֹסֵף וַיִּתֵּן־מִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסָּבֹא לְחֲמִרֵיהֶם:
 25 וַיְבִינֵנו אֶת־הַמִּנְחָה עַד־בֹּא יוֹסֵף בְּצֹחָהֲרִים כִּי שָׁמְעוּ כִּי־
 26 שָׁם יֵאָכְלוּ לֶחֶם: וַיָּבֹא יוֹסֵף הַבֵּיתָה וַיָּבִיאוּ לוֹ אֶת־
 27 הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבֵּיתָה וַיִּשְׁתַּחֲוִי־לוֹ אֲרָצָה: וַיִּשָּׂאֵל
 לָהֶם לְשְׁלוֹם וַיֹּאמֶר הַשְּׁלוֹם אֲבִיכֶם הֲזֶקֶן אֲשֶׁר אִמְרַתֶּם
 הַעוֹדֵנִי חַי: וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדֶךָ לְאֲבִינוּ עוֹדֵנִי חַי

29 וַיִּקְרְאוּ וַיִּשְׁתַּחֲוּ: וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִן אֲחִיו בֶּן־
 אֹמֶן וַיֹּאמֶר הִנֵּה אֲחִיכֶם הֶקְטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר
 30 אֱלֹהִים יִחְנֶקֶת בְּנִי: וַיִּמָּתֵר יוֹסֵף וַיֹּסֶף כִּי־נִכְמְרוּ רַחֲמָיו אֵל־
 31 אֲחִיו וַיִּבְכְּשׁ לִבָּבוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְכֶּה שָׁמָּה: וַיִּרְתַּץ
 32 פָּנָיו וַיֵּצֵא וַיִּתְּאֶפֶק וַיֹּאמֶר שְׂיִמוּ לָחֶם: וַיַּשְׂיֵמוּ לוֹ לִבְדּוֹ
 וּלְחֶם לִבְדּוֹ וּלְמִצְרַיִם הָאֵלֶּכֶּלִים אֹתוֹ לִבְדּוֹ כִּי לֹא
 יוּכַלּוּן הַמִּצְרַיִם לֶאֱכֹל אֶת־הָעֵבְרִים לָחֶם כִּי־תוֹעֵבָה
 33 הוּא לַמִּצְרַיִם: וַיֵּשְׁבוּ לִפְנֵי הַכֹּהֵן בְּכִכְרָתוֹ וַחֲצִיעִיר
 34 בַּצִּעֲרָתוֹ וַיִּתְּמְהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: וַיֵּשֶׂא מִשְׁאֵת
 מִמֶּנּוּ פָנָיו אֶל־הֶם וַתִּרְבַּ מִשְׁאֵת בְּנֵימִן מִמִּשְׁאֵת כָּל־
 חֲמִשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ:

XLIV.

1 וַיֵּצְאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלְּא אֶת־אֲמֻתָּהָת
 הָאֲנָשִׁים אֲכָל כֹּאֲשֶׁר יוּכַלּוּן שְׂאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי
 2 אֲמֻתָּהָתוֹ: וְאֶת־גְּבִיעֵי גְבִיעַ הַכֶּסֶף תִּשִּׂים בְּפִי אֲמֻתָּהָת
 הֶקְטָן וְאֵת כֶּסֶף שִׁכְרוֹ וַיַּעַשׂ כַּדְּבָר יוֹסֵף אֲשֶׁר דִּבֶּר:
 3 הַכֹּהֵן אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וַחֲמִרִיקָם: הֵם יֵצְאוּ

אֶת־הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאִשֶּׁר עַל־בֵּיתוֹ קוּם
 רֹדֶף אַחֲרֵי הָאֲנָשִׁים וְהַשְׁגָּתָם וְאָמַרְתָּ אֲלֵהֶם לָמָּה
 שַׁלַּמְתֶּם רָעָה תַּחַת טוֹבָהּ׃ הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה אֲדֹנִי
 בּוֹ וְהוּא נִתַּשׁ וַנַּחֲשׁ בּוֹ הִרְעַתָּם אֲשֶׁר עָשִׂיתֶם׃ וַיִּשְׁגְּם
 וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה׃ וַיֹּאמְרוּ אֵלָיו לָמָּה
 יְדַבֵּר אֲדֹנִי בַּדְּבָרִים הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשוֹת
 בַּדְּבָר הַזֶּה׃ הֵן כָּסַף אֲשֶׁר מָצָאנוּ בְּפִי אִמְתָּחֲתִינוּ
 הַשִּׁיבֵנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיד נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף
 אֹו זָהָב׃ אֲשֶׁר יִמָּצָא אֵתוֹ מֵעַבְדֶּיךָ וּמֵת וְגַם־אֲנִיחֵנוּ נָתַתָּה
 לְאֲדֹנֵי לְעַבְדִּים׃ וַיֹּאמֶר גַּם־עָתָּה כַּדְּבָרֶיכֶם כִּן־הוּא
 אֲשֶׁר יִמָּצָא אֵתוֹ יִהְיֶה־לִּי עֹבֵר וְאַתֶּם תִּהְיוּ נֹקִיִּם׃
 וַיִּמָּהְרוּ וַיּוֹרְדוּ אִישׁ אֶת־אִמְתָּחָתוֹ אֶרְצָה וַיִּפְתְּחוּ אִישׁ
 אִמְתָּחָתוֹ׃ וַיַּחַפֵּשׂ בְּגִדְוֹל הַחֹל וּבִקְטָן כֶּלֶה וַיִּמָּצֵא
 הַנִּבְיָע בְּאִמְתָּחַת בְּנִימָן׃ וַיִּקְרְצוּ שְׂמֹלְתָם וַיַּעֲמֹם אִישׁ
 עַל־חֲמֹרוֹ וַיֵּשְׁבוּ הָעִירָה׃ וַיָּבֹא יְהוּדָה וְאָחִיו בֵּיתָה יוֹסֵף
 וְהוּא עוֹדְנֵנוּ שָׁם וַיִּפְּלוּ לִפְנֵי אֶרְצָה׃ וַיֹּאמֶר לָהֶם יוֹסֵף
 מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחַשׁ
 וַנַּחֲשׁ אִישׁ אֲשֶׁר כָּמֵנִי׃ וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לְאֲדֹנִי

מִהֲנִדְבָר וּמִהֲנִצְטָדֵק הָאֱלֹהִים מָצָא אֶת־עֵינָן עֲבָדֶיךָ
הֵנֵנו עֲבָדִים לְאֹדְנִי נִסְ-אֲנַחֲנו גַם אֲשֶׁר־נִמְצָא הִנָּבִיעַ בְּיָדוֹ:
וַיֹּאמֶר חֲלִילָה לִּי מַעֲשֵׂוֹת וְאֵת הָאִישׁ אֲשֶׁר נִמְצָא הִנָּבִיעַ
17 בְּיָדוֹ הוּא יִהְיֶה־לִּי עֹבֵד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם:
וַיָּנֶשׂ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֹדְנִי יִדְבָר־נָא עֲבָדֶךָ
18 דָּבָר בְּאָזְנִי אֹדְנִי וְאֶל־יִחִיד אֶפְדֶּה בְּעִבְיָהּ בִּי כַּמֹּד
19 כְּפָרְעָה: אֹדְנִי שְׁאַל אֶת־עֲבָדֶיךָ לֵאמֹר תִּגְשִׁילְכֶם אֵב
20 אוֹיָאָה: וְנֹאמַר אֶל־אֹדְנִי יִשְׁלַנּוּ אֵב זָקֵן וְגֵלֵד וְקִנִּים
קִטָּן וְאֶתֵּנו מֵת וַיִּזְכֹּר הוּא לְבָדּוֹ לְאִמּוֹ וְאָבִיו אֲחִיבוֹ:
21 וַתֹּאמֶר אֶל־עֲבָדֶיךָ הוֹרְדוּהוּ אֵלַי וְאֶשְׁיִמָּה עֵינִי עָלָיו:
22 וְנֹאמַר אֶל־אֹדְנִי לֹא־יִוָּבֵל תִּנָּעַר לְעֵנֹב אֶת־אֲבִיו וְעֵנֹב
23 אֶת־אָבִיו וְמֵת: וַתֹּאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יִהְיֶה אֲחִיכֶם
24 הַקָּטָן אֲתִכֶּם לֹא תִסָּפֹן לְרֹאוֹת פָּנָי: וַיְהִי בִּי עָלֵינוּ אֶל־
25 עֲבָדֶיךָ אָבִי וַיְנַדְּדֵנוּ אֵת דְּבָרֵי אֹדְנִי: וַיֹּאמֶר אָבִינוּ שָׁבוּ
26 שְׁבֻרוּ־לָנוּ מַעַט־אֶכֶל: וַנֹּאמֶר לֹא נוּבָל לְהִדָּת אִם־יִישׁ
אֲחִינוּ הַקָּטָן אֲתֵנוּ וַיְרַדְנוּ בִּי־לֹא נוּכַל לְרֹאוֹת פָּנָי
27 הָאִישׁ וְאֶתֵּנוּ הַקָּטָן אֲנִינוּ אֲתֵנוּ: וַיֹּאמֶר עֲבָדֶךָ אָבִי
28 אֲלֵינוּ אַתֶּם יֹדְעִתֶם בִּי שְׁנֵים יִלְדָה־לִּי אִשְׁתִּי: וַיֵּצֵא

הָאָחֵד מֵאֵתִי וְאָמַר אֵךְ טָרַף טָרַף וְלֹא רִאִיתִיו עַד־
הֵנָּה: וְלִקְחָתֶם גַּם־אֶת־נָה מֵעַם פָּנֵי וְקָבְחוּ אֶסּוֹן וְהוֹרְדָתֶם
29 אֶת־שִׁיבְתִי בְרָעָה שְׁאֵלָה: וְעַתָּה כִּבְאִי אֶל־עַבְדְּךָ אָבִי
30 וְהַנֶּעַר אֵינְנוּ אֲתָנוּ וְנִפְשׁוֹ קְשׁוּרָה בְּנִפְשׁוֹ: וְהִזָּה בְּרֹאוֹתָו
31 בִּי־אֵין הַנֶּעַר וְנָמַת וְהוֹרִידוּ עַבְדֶּיךָ אֶת־שִׁיבַת עַבְדְּךָ
אָבִינוּ בִּיגּוֹן שְׁאֵלָה: כִּי עַבְדְּךָ עָרַב אֶת־הַנֶּעַר מֵעַם אָבִי
32 לֹא־אָמַר אִם־לֹא אָבִיאֲנוּ אֵלֶיךָ וְחִטָּאתִי לְאָבִי כָל־הַיָּמִים:
וְעַתָּה יִשְׁכַּבְנָא עַבְדְּךָ תַּחַת הַנֶּעַר עָבֵד לְאֹדְגִי וְהַנֶּעַר
33 יַעַל עִם־אָחִיו: בִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנֶּעַר אֵינְנוּ אֲתִי
34 בֶּן אֶרְעָה בְרֵעַ אֲשֶׁר יִמָּצֵא אֶת־אָבִי:

XLV.

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּעָצִים עָלָיו וַיִּקְרָא
1 הוֹצִיאוּ כָל־אִישׁ מֵעַלִּי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְּוֹדַע
יוֹסֵף אֶל־אָחָיו: וַיָּתֵן אֶת־קִלְוֹ בִּבְכִי וַיִּשְׁמְעוּ מִצְרַיִם
2 וַיִּשְׁמַע בֵּית פַּרְעֹה: וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו אֲנִי יוֹסֵף
3 הַעֲדוּד אָבִי חַי וְלֹא־יָכַל אָחָיו לָעֲנֹת אִתּוֹ כִּי נִבְהָלוּ מִפְּגִיו:
וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו גִּשׁוּ־נָא אֵלַי וַיִּגֹּשׁוּ וַיֹּאמֶר אָנֹכִי
4 יוֹסֵף אֲחֵיכֶם אֲשֶׁר־מִכְרָתֶם אֲתִי מִצְרַיִמָּה: וְעַתָּה אֵל־
5

תַּעֲצֹבוּ וְאֶל־יְחִיר בְּעֵינֵיכֶם כִּי־מִכְרַתְּם אֹתִי הִנֵּה כִּי
 6 לְמַחֲלָה שָׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם: כִּי־זֶה שְׁנֵתוֹם הִרְעָב
 בְּקֶרֶב הָאָרֶץ וְעוֹל חֹמֶשׁ שָׁנִים אֲשֶׁר אֵין־חֶרֶדִּישׁ וְקָצִיר:
 7 וַיִּשְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׂאֲרִית בָּאָרֶץ
 8 וּלְהַחְיוֹת לָכֶם לִפְלִיטָה גְדֹלָה: וְעַתָּה לֹא־אַתֶּם שֹׁלְחָתֶם
 אֹתִי הִנֵּה כִּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב לַפְּרֹעָה וּלְאֶדוֹן
 9 לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם: מִהֲרוּ וְעֲלוּ אֶל־
 אָבִי וְאִמְרַתֶּם אֵלָיו כֹּה אָמַר בְּנֶךָ יוֹסֵף שְׁמִנִי אֱלֹהִים
 10 לְאֶדוֹן לְכָל־מִצְרָיִם רַחֵם אֵלַי אֶל־תַּעֲמֹד: וַיִּשְׁכַּבְתָּ
 בָּאֶרֶץ־גִּשְׁשׁ וְהָיִיתָ קְרוֹב אֵלַי אֲמָרָה וּבְנֶיךָ וּבְנֵי בְנֶיךָ
 11 וְצֹאנֶךָ וּבְקָרְךָ וּבְלֹאֲשֶׁר־לְךָ: וּבְלִפְלֹתִי אֶתֶּךָ שָׁם כִּי־
 עוֹד חֹמֶשׁ שָׁנִים רָעָב פֶּן־תִּגְרַשׁ אֶתָּה וּבֵיתְךָ וְכָל־
 12 אֲשֶׁר־לְךָ: וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינִי אֲחִי בְנִימִן כִּי־פִי
 13 הִמְדַּבֵּר אֵלֵיכֶם: וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרָיִם
 וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמִהֲרַתֶּם וְהוֹרִדְתֶּם אֶת־אָבִי
 14 הֵנָּה: וַיִּפֹּל עַל־צוּאָרֵי בְנֵימִן־אֶחָיו וַיִּבָּךְ וּבְנִימִן בָּכָה
 15 עַל־צוּאָרָיו: וַיִּנָּשֶׁק לְכָל־אֶחָיו וַיִּבָּךְ עֲלֵהֶם וְאֶחָדֵם בָּן
 16 וּבָכְרוּ אֶחָיו אֹתוֹ: וְהַקָּל נִשְׁמַע בֵּית פְּרֹעָה לֵאמֹר בָּאוּ
 17 אֲחֵי יוֹסֵף וַיִּטַּב בְּעֵינֵי פְרֹעָה וּבְעֵינֵי עֲבָדָיו: וַיֹּאמֶר

פָּרַעַה אֶל־יוֹסֵף אָמַר אֶל־אֶחָיו נָאֵת עֲשׂוּ טַעֲנוּ אֶת־
 18 בְּעִירְכֶם וּלְכוּ־בֹאוּ אֶרֶצָה כְּנָעַן: וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־
 בְּתִיכֶם וּבֹאוּ אֵלַי וְאֶתְּנָה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם
 19 וְאֶבְלוּ אֶת־חֵלֶב הָאָרֶץ: וְאַתָּה צְוִיתָהּ נָאֵת עֲשׂוּ קָחוּ־
 לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֻלוֹת לְטַפְכֶם וּלְנִשְׁיֵכֶם וּנְשֹׂאתֶם
 20 אֶת־אֲבִיכֶם וּבָאתֶם: וְעֵינֵיכֶם אֶל־תַּחֵם עַל־בְּלִיכֶם כִּי־
 21 טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הִוא: וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל
 וַיָּמֶן לָהֶם יוֹסֵף עֲגֻלוֹת עַל־פִּי פָּרַעַה וַיָּמֶן לָהֶם צֹדָה
 22 לְדֶרֶךְ: לְכָל־שָׁנָה נָתַן לְאִישׁ חֲלָפוֹת שְׂמֹלֹת וּלְבִנְיָמִן נָתַן
 23 שְׁלֹשׁ מֵאוֹת כֹּסֶף וְחָמֵשׁ חֲלָפֹת שְׂמֹלֹת: וּלְאֶבְיוֹ שְׁלֹחַ
 כּוֹזָאֵת עֲשָׂרָה חֲמֹרִים נְשֹׂאִים מְטוֹב מִצְרַיִם וְעֶשֶׂר אֶתְנֵת
 24 לְנִשְׂאֹת בָּר וּלְחָם וּמִזֹּן לְאֶבְיוֹ לְדֶרֶךְ: וַיִּשְׁלַח אֶת־אֶחָיו
 25 וַיָּלְכוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּזוּ בְּדֶרֶךְ: וַיַּעֲלוּ מִמִּצְרַיִם
 26 וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם: וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד
 יוֹסֵף חֵי וְכִי־הוּא מִשְׁלַח בְּכָל־אֶרֶץ מִצְרַיִם וַיַּפֵּג לָבֹו כִּי
 27 לֹא־הָאֱמִין לָהֶם: וַיַּדְּבָרוּ אֵלָיו אֶת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר
 דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגֻלוֹת אֲשֶׁר־שְׁלַח יוֹסֵף לְשֵׂאת
 28 אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם: וַיֹּאמֶר יִשְׂרָאֵל רֵב עוֹד־
 יוֹסֵף בְּנִי חֵי אֶלְכָה וְאֶרְאֶנּוּ בְּטָרֶם אֲמוֹת:

XLVI.

- 1 וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לּוֹ וַיָּבֹא בְּאֶרֶץ שְׂכֵם וַיִּזְכַּח
 2 זָכָיִים לְאֵלֹהֵי אָבִיו יִצְחָק׃ וַיֹּאמֶר אֲלֵהֶם׃ לִי־יִשְׂרָאֵל
 3 בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב׃ יַעֲקֹב וַיֹּאמֶר הֲנִנִי׃ וַיֹּאמֶר
 4 אָנֹכִי הֵאֱלֵ אֵלֹהֵי אָבִיךָ אֱלֹהֵי־רָא מִרְדָּה מִצְרַיִמָּה כִּי־
 5 לָמְדִי גְדוֹל אֲשִׁימָךְ שָׁם׃ אָנֹכִי אֲבֹד עִמָּךְ מִצְרַיִמָּה וְאָנֹכִי
 6 אֶעֱלֶךָ גַּם־עִלָּה וַיֹּסֶף יֵשׁוּעַ יָדוֹ עַל־עֵינָיָהּ׃ וַיָּקָם יַעֲקֹב
 7 מִבְּאֵר שְׂכֵם וַיֵּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־
 8 טַפָּם וְאֶת־נִשְׁיָהֶם בָּעֲגֻלּוֹת אֲשֶׁר־שָׁלַח פָּרָעָה לְשֵׂאת
 9 אֹתָם׃ וַיָּקָחוּ אֶת־מִקְנֵיהֶם וְאֶת־כּוֹשֶׁם אֲשֶׁר רָכְשׁוּ
 10 בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִמָּה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ׃ כָּנְיוּ
 11 וּבְנֵי כָנִי אִתּוֹ בְּנֵתָיו וּבָנוֹת כָּנִי וְכָל־זֶרְעוֹ הִבִּיֵּא אִתּוֹ
 12 מִצְרַיִמָּה׃ וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה
 13 יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן׃ וּבְנֵי רְאוּבֵן שִׁמְעוֹן וּפְלֹא
 14 וְחִצְרֹן וּבְרָקִי׃ וּבְנֵי שִׁמְעוֹן מוֹאֵל וְיִמִּין וְאֶחָד וַיְכִין וְאַחֵר
 15 וְשִׂאִיל בֶּן־הַבְּנֵי־נִתִּי׃ וּבְנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֶרְרִי׃ וּבְנֵי
 16 יְהוּדָה עֵר וְאֹנָן וְשִׁלָּה וּבֶרֶךְ וְגִרָה וַיָּמָת עֵר וְאֹנָן בְּאֶרֶץ
 17 כְּנָעַן וַיָּהֲנוּ בְנֵי־בֶרֶךְ חִצְרֹן וְחָמוּל׃ וּבְנֵי יִשְׁשָׁכָר תּוֹלַע
 18 וַיָּנָה וַיִּזַּב וְשִׁמְרֹן׃ וּבְנֵי זָבֻלֹן סֹרַד וְאֵלֹן וַיְחִלְאֵל׃

אֵלָהָּ וּבְנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפֶתֶן אֲרָם וְאֵת דִּינָה 15
 בָּתָּוּ כָּל-נַפְשׁ בָּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ: וּבְנֵי זָד צִפְיוֹן 19
 וְחֲמִי שִׁוְנִי וְאַצָּבֶן עָרִי וְאַרְוֵדִי וְאַרְאֵלִי: וּבְנֵי אֲשֶׁר יִמְנָה 17
 וַיִּשְׁנֶה וַיִּשְׁנִי וּבְרִיעָה וְשִׁרְחָ אַחֲתָם וּבְנֵי בְרִיעָה חֶבֶר
 וּמִלְכָּאֵל: אֵלָהָּ בְנֵי זִלְפָּה אֲשֶׁר-נָתַן לָבֶן לְלֵאָה בָּתָּוּ 18
 וּתְלָדָה אֶת-אֵלָהָ לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נָפֶשׁ: בְּנֵי רָחֵל אִשְׁתּוֹ 19
 יַעֲקֹב יוֹסֵף וּבְנִימֵן: וַיִּוָּלֶד לְיוֹסֵף בְּאֶרֶץ מִצְרָיִם אֲשֶׁר 20
 יָלְדָה-לּוֹ אִסְמֶת בַּת-פּוֹטִי פָּרַע פֶּתֶן אֵן אֶת-מִנְשָׁה וְאֶת-
 אֶפְרָיִם: וּבְנֵי בְנִימֵן פֶּלַע וְכָכָר וְאַשְׁכֵּל גֵּרָא וְנַעֲמָן אַחִי 21
 וְרָאשׁ מַמְסִים וְחָפִים וְאָרָד: אֵלָהָ בְנֵי רָחֵל אֲשֶׁר יָלְדָה 22
 לְיַעֲקֹב כָּל-נַפְשׁ אַרְבָּעָה עָשָׂר: וּבְנֵי-זֶדֶן חָשִׁים: וּבְנֵי 23
 נַפְתָּלִי יַחֲזָאֵל וְגוּנִי וְנֹצֵר וְשִׁלֹם: אֵלָהָ בְנֵי בִלְהָה אֲשֶׁר- 24
 נָתַן לָבֶן לְרָחֵל בָּתָּוּ וּתְלָדָה אֶת-אֵלָהָ לְיַעֲקֹב כָּל-נַפְשׁ 25
 שְׁבָעָה: כָּל-נַפְשׁ הַבָּאָה לְיַעֲקֹב מִמִּצְרָיִם יָצְאִי יָרְכוּ 26
 מִלְכָּד נָשִׁי בְנֵי-יַעֲקֹב כָּל-נַפְשׁ שְׁשִׁים וָשֵׁשׁ: וּבְנֵי יוֹסֵף 27
 אֲשֶׁר-יָלְדָה-לּוֹ בְּמִצְרָיִם נָפֶשׁ שְׁנָיִם כָּל-נַפְשׁ לְבֵית-
 יַעֲקֹב הַבָּאָה מִמִּצְרָיִם שְׁבָעִים: וְאֶת-יְהוֹדָה שָׁלַח לְפָנָיו 28
 אֶל-יוֹסֵף לְהַזְכִּירָתוֹ לְפָנָיו גִּשְׁנָה וַיָּבֹאוּ אֶרְצָהּ גִּשֶׁן: וַיֹּאפֶר 29
 יוֹסֵף מִרַּכְבּוֹתָיו וַיַּעַל לְקִרְיַת-יִשְׂרָאֵל אָבִיו גִּשְׁנָה וַיָּבֹאוּ

30 אָלֹיוּ וַיִּפֹּל עַל־צוּאָרָיו וַיִּבְכֶּה עַל־צוּאָרָיו עוֹד: וַיֹּאמֶר
 יִשְׂרָאֵל אֶל־יוֹסֵף אֲמוּתָה הַפֶּעַם אֲחֵרִי רְאוּתִי אֶת־פְּנֶיךָ
 31 כִּי עוֹדֶךָ חַי: וַיֹּאמֶר יוֹסֵף אֶל־אָחִיו וְאֶל־בֵּית אָבִיו
 אֵצֶלָה וְאֶנִּידָה לְפָרְעָה וְאָמְרָה אֵלָיו אֲחִי וּבֵית־אָבִי
 32 אֲשֶׁר בְּאֶרֶץ־כְּנָעַן בָּאוּ אֵלָי: וְהָאֲנָשִׁים רָעִי צֵאן כִּי־אֲנִשִּׁי
 33 מִקְנֶה הָיוּ וְצֹאנָם וּבְקָרָם וּכְל־אֲשֶׁר לָהֶם הֵבִיאוּ: וְהִנֵּה
 34 כִּי־יִקְרָא לָכֶם פָּרְעָה וְאָמַר מַה־מַּעֲשֵׂיכֶם: וְאָמַרְתֶּם
 אֲנִשִּׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְּעוּבֵינוּ וְעַד־עַתָּה גַם־אֲנַחְנוּ
 גַּם־אֲבוֹתֵינוּ בַּעֲבוּר הַשָּׁבוּר בְּאֶרֶץ גִּשְׁן כִּי־תוֹעֲבַת מַצְרַיִם
 כָּל־רָעָה צָאן:

XLVII.

1 וַיָּבֹא יוֹסֵף וַיִּגֵּד לְפָרְעָה וַיֹּאמֶר אָבִי וְאֲחִי וְצֹאנָם
 וּבְקָרָם וּכְל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנִם בְּאֶרֶץ
 2 גִּשְׁן: וּמִקְנֶה אָחִיו לָקַח הַמֶּשֶׁחַ אֲנָשִׁים וַיִּצְגָם לִפְנֵי
 3 פָּרְעָה: וַיֹּאמֶר פָּרְעָה אֶל־אָחִיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ
 אֶל־פָּרְעָה רָעָה צָאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ גַם־אֲבוֹתֵינוּ:
 4 וַיֹּאמְרוּ אֶל־פָּרְעָה לָנוּר בְּאֶרֶץ בְּאֵנוֹ כִּי־אֵין מְרָעָה לְצֹאן

אֲשֶׁר לַעֲבָדֶיךָ כִּי־כָבֵד הָרַעֲב בָּאָרֶץ כָּנָעַן וַעֲתָה יָשְׁבוּ־
גַּא עֲבָדֶיךָ בָּאָרֶץ גִּשְׁן׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר
אָבִיךָ וְאֶחָיֶךָ בָּאוּ אֵלֶיךָ׃ אֶרֶץ מִצְרַיִם לִפְנֶיךָ הִוא
בְּמִיטֵב הָאָרֶץ הוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיֶךָ יָשְׁבוּ בָּאָרֶץ
גִּשְׁן וְאִם־יִדְעָתָּ וַיִּשְׁכְּבֶם אֲנָשֵׁי־חַיִל וְשִׁמְתָם שָׂרֵי מִקְנֵה
עַל־אֲשֶׁר־לִי׃ וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֻהוּ לִפְנֵי
פַּרְעֹה וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב
כַּמָּה יָמֵי שְׁנֵי חַיֶּיךָ׃ וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יָמֵי שְׁנֵי
מִגֻּרֵי שְׁלָשִׁים וּמֵאת שָׁנָה מָעַט וְרָעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי
וְלֹא הָשִׁיגוּ אֶת־יָמֵי שְׁנֵי חַיֵּי אָבִיתִי בְיָמֵי מִגֻּרֵיהֶם׃
וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה׃ וַיּוֹשֶׁב
יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אֶחָוָה בָּאָרֶץ מִצְרַיִם
בְּמִיטֵב הָאָרֶץ בָּאָרֶץ רַעֲמֶסֶס כַּאֲשֶׁר צִוָּה פַּרְעֹה׃
וַיִּבְלָל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו
לֶחֶם לֶפֶי הַטָּף׃ וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרַעֲב
מְאֹד וַתָּלֶה אֶרֶץ מִצְרַיִם וְאֶרֶץ כָּנָעַן מִפְּנֵי הָרַעֲב׃
וַיִּלָּקֶט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנּוֹמָצָא בָּאָרֶץ־מִצְרַיִם
וּבָאָרֶץ כָּנָעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֹא יוֹסֵף אֶת־
הַכֶּסֶף בֵּיתָה פַּרְעֹה׃ וַיִּתֵּם הַכֶּסֶף מֵאָרֶץ מִצְרַיִם

ומֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבְהִי
 16 לָנוּ לֶחֶם וְלָמָּה נָמוּת בְּיָדְךָ כִּי אַפֶּס כֶּסֶף; וַיֹּאמֶר יוֹסֵף
 הִבּוּ מִקְנֵיכֶם וְאַתֶּנָּה לָכֶם בְּמִקְנֵיכֶם אִם־אִפֶּס כֶּסֶף;
 17 וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם
 בְּסוּסִים וּבְמִקְנֵה הָעֹזֵן וּבְמִקְנֵה הַבֶּקָּר וּבְחֲמֹרִים וּבְגִדִים
 18 בְּלֶחֶם בְּכָל־מִקְנֵיהֶם בַּשָּׁנָה הַהִוא; וַתֵּחַם הַשָּׁנָה הַהִוא
 וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נִכְתָּר מֵאֲדֹנִי
 כִּי אִם־תָּם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנִי לֹא נִשְׁאַר
 19 לִפְנֵי אֲדֹנִי בְּלֹתִי אִם־גֹּוֹיֵתָנוּ וְאֲדָמָתָנוּ; לָמָּה נָמוּת לְעֵינֶיךָ
 גַּם־אֲנָחְנוּ גַם־אֲדָמָתָנוּ קִנְיָה־אֲתָנוּ וְאֶת־אֲדָמָתָנוּ בְּלֶחֶם
 וְנִהְיָה אֲנָחְנוּ וְאֲדָמָתָנוּ עֲבָדִים לַפְּרֹעָה וַתִּן־זָרַע וְנִחְיֶה
 20 וְלֹא נָמוּת וְהָאֲדָמָה לֹא תִשָּׁם; וַיִּקֶּן יוֹסֵף אֶת־כָּל־אֲדָמָת
 מִצְרַיִם לַפְּרֹעָה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־תֹנֶק
 21 עֲלֵהֶם הָרָעַב וַתְּהִי הָאֶרֶץ לַפְּרֹעָה; וְאֶת־הָעָם הָעֹבֵד
 22 אֹתוֹ לְעָבָדִים מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־קֶצֶהוּ; רַק אֲדָמַת
 הַכֹּהֲנִים לֹא קָנָה כִּי חֵק לַכֹּהֲנִים מֵאֵת פְּרֹעָה וְאֵבְלֹו
 אֶת־חֲקֵם אֲשֶׁר נָתַן לָהֶם פְּרֹעָה עַל־כֵּן לֹא מָכְרוּ אֶת־
 23 אֲדָמָתָם; וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם
 וְאֶת־אֲדָמָתְכֶם לַפְּרֹעָה הֵאֱלָכֶם וְזָרַע וְנִרְעַתֶּם אֶת־

- הָאֲדָמָה: וְהָיָה בְּתֵבוֹאֹת וּנְתִתֶם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע
הַיִּדֹּת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֹאֲכֻלְכֶם וְלֹאֲשֶׁר
בְּבֵתֵיכֶם וְלֹאֲכָל לְטַפְכֶם: וַיֹּאמְרוּ הַחִיתִּינוּ נִמְצָא־חַן
בְּעֵינֵי אֲדֹנֵי וְהָיִינוּ עֲבָדִים לְפָרְעָה: וַיֵּשֶׁם אֹתָהּ יוֹסֵף לְחֹק
עַד־הַיּוֹם הַזֶּה עַל־אֲדָמַת מִצְרַיִם לְפָרְעָה לְחֹמֶשׁ רֶכֶּ
אֲדָמַת הַפְּתָנִים לְבָדָם לֹא הָיְתָה לְפָרְעָה: וַיָּשָׁב יִשְׂרָאֵל
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֹּאחֲזֵנוּ בָּהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד:

THE BOOK OF RUTH.

I.

- 1 ויהי בימי שפט השפטים ויהי רעב בארץ וילך איש מבית לחם יהודה לגור בשדי מואב הוא ואשתו ושני בניו: ושם האיש אלימלך ושם אשתו נעמי ושם שני בניו מחלון וכליון אפרתים מבית לחם יהודה ויבאו שדי-מואב ויהי-שם: וימת אלימלך איש נעמי ותשאר 3 היא ושני בניה: וישאו להם נשים מאביות שם האחת ערפה ושם השנית רות וישבו שם כעשר שנים: וימתו גם-שניהם מחלון וכליון ותשאר האשה משני ילדיה 6 ומאישה: ותקם היא וכלתיה ותשב משדי מואב כי שמעה בשדה מואב כי-פקד יהוה את-עמו לתת להם 7 לחם: ותצא מן-המקום אשר היתה-שמה ושתי כלתיה עמה ותלכנה בדרך לשוב אל-ארץ יהודה: ותאמר נעמי לשתי כלתיה לכנה שבנה אשה לבית אמה יעשה 9 יהוה עמכם חסד כאשר עשיתם עם-המתים ועמדי: יתן יהוה לכם ומצאן מנוחה אשה בית אישה ותשק 10 להן ותשאנה קולן ותבכינה: ותאמרנה לה כי-אתך נשוב לעמך: ותאמר נעמי שבנה בנתי למה תלכנה 11

- עמי העוד-לי בנים במעי והיו לכם לאנשים: שבנה
 12 בנתי לבן כי זקנתי מהיות לאיש כי אמרתי ויש-לי
 תקוה גם הייתי הלילה לאיש וגם ילדתי בנים: הלהן
 13 תשברנה עד אשר יגדלו הלהן תעגנה לבלתי היות
 לאיש אל בנתי כיימר-לי מאד מכם כייצאה כי יד-
 14 יהוה: 'ותשנה קולן ותבכינה עוד ותשק ערפה לחמותה
 ורות רבקה-בה: ותאמר הנה שבה יבמתך אל-עמה
 15 ואל-אלהיה שובי אחרי יבמתך: ותאמר רות אל-
 16 תפגעיי-בי לעזובך לשוב מאחריך כי אל-אשר תלכי
 אלך ובאשר תליני אלין עמך עמי ואלהיך אלהי:
 באשר תמותי אמות ושם אקבר כה יעשה יהוה לי וכה
 17 יסיף כי המות יפריד ביני ובינך: ותרא כיימתאמצת
 18 היא ללכת אתה ותחדל לדבר אליה: ותלכנה שתיהם
 19 ער-בואנה בית לחם ויהי כבאנה בית לחם ותהם כל-
 העיר עליהן ותאמרנה הזאת נעמי: ותאמר אליהן
 20 אל-תקראנה לי נעמי קראן לי מרא' כיהמר שדי לי
 מאד: אני מלאה הלכתי וריקם השיבני יהוה למה
 21 תקראנה לי נעמי ויהוה ענה בי ושדי הרע-לי: ותשב
 22 נעמי ורות המואביה כלתה עמה השבה משרי מואב
 והמה באו בית לחם בתחלת קציר שערים:

II.

- 1 ולנעמי מִדַּע לאִיֶּשָׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת
 2 אֱלִימֶלֶךְ וּשְׁמוֹ בַּעַז׃ וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־נַעֲמִי
 אֲלֹכְהֵינָא הַשְׁדָּה וְאַלְקָטָה בְּשִׁבְלִים אַחֵר אֲשֶׁר אֲמָצֵא־
 3 חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְּתִי׃ וַתֵּלֶךְ וַתָּבוֹא וַתִּלְקָט
 בַּשְּׂדֶּה אַחֲרֵי הַקְּצָרִים וַיִּקֶּר מִקְרָה חֲלֶקֶת הַשְּׂדֶּה לְבַעַז
 4 אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃ וַהֲנַהֲבַעַז בָּא מִבֵּית לֶחֶם
 וַיֹּאמֶר לְקוֹצְרִים יְהוּה עִמָּכֶם וַיֹּאמְרוּ לוֹ יִבְרַכְךָ יְהוּה׃
 5 וַיֹּאמֶר בַּעַז לְנַעֲרוֹ הִנָּצַב עַל־הַקּוֹצְרִים לְמִי הִנֵּעְרָה
 6 הַזֹּאת׃ וַיַּעַן הַנַּעַר הִנָּצַב עַל־הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה
 7 מּוֹאֲבִיָּה הִיא הַשְּׂבֵבָה עִם־נַעֲמִי מִשְׁדֵּי מוֹאָב׃ וַתֹּאמֶר
 אֲלֹקְסֵה־נָא וְאֶסְפְּתִי בַּעֲמָרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא
 וַתַּעֲמֹד מֵאֵן הַבֶּקֶר וְעַד־עֵתָה זֶה שִׁבְתָּה הַבַּיִת מַעֲט׃
 8 וַיֹּאמֶר בַּעַז אֶל־רוּת הֲלֹא שָׁמַעַת בְּתִי אֶל־תִּלְכִּי לִלְקָט
 בַּשְּׂדֶּה אַחֵר וְגַם לֹא־תַעֲבֹרִי מִזֶּה וְכֵה תִדְבַקִּין עִם־
 9 נַעֲרָתִי׃ עֵינִיךְ בַּשְּׂדֶּה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן
 הֲלֹא צוִיתִי אֶת־הַנַּעֲרִים לְבִלְתִּי נִגְעַךְ וְצִמַּת וְהִלַּכְתְּ
 10 אֶל־הַכֹּלִים וּשְׁתִּית מֵאֲשֶׁר יִשְׁאֲבוּן הַנַּעֲרִים׃ וַתִּפֹּל עַל־
 פְּנֵיהָ וַתִּשְׁתַּחוּ אֶרְצָהּ וַתֹּאמֶר אֵלָיו מִדּוּעַ מִצֵּאתִי חֵן
 11 בְּעֵינֶיךָ לְהַכִּירָנִי וְאֲנֹכִי נִכְרִיָּה׃ וַיַּעַן בַּעַז וַיֹּאמֶר לָהּ הִגִּד

הגר לי כל אשר-עשית אתי-חמותך אחרי מות אישך
ותעזבי אביך ואמך וארץ מולדתך ותלכי אל-עם אשר
לא-ידעת תמול שלשם: ישלם יהוה פעלך ותהי¹²
משכרתך שלמה מעם יהוה אלהי ישראל אשר-באת
לחסות תחת-כנפיו: ותאמר אמצא-חן בעיניך אדני כי¹³
נחמתני וכי דברת עלי-לב שפחתך ואנכי לא אחיה
כאחת שפחתך: ויאמר לה בעז לעת האכל גשי הלם¹⁴
ואכלת מן-הלחם וטבלת פתך בחמץ ותשב מצד
הקצרים ויצבט-לה קלי ותאכל ותשבע ותתר: ותקם¹⁵
ללקט ויצו בעז את-נעריו לאמר גם בין העמרים תלקט
ולא תכלימוה: וגם שלית-שלו לה מן-הצבתיים ועזבתם¹⁶
ולקטה ולא תגערו-בה: ותלקט בשדה עדי-הערב¹⁷
ותחבט את אשר-לקטה ויהי כאיפה שערים: ותשא¹⁸
ותבוא העיר ותרא חמותה את אשר-לקטה ותוצא
ותתן-לה את אשר-הותרה משבעה: ותאמר לה חמותה¹⁹
איפה לקטת היום ואנה עשית יהי מכירך ברוך ותגד
לחמותה את אשר-עשתה עמו ותאמר שם האיש אשר
עשיתי עמו היום בעז: ותאמר נעמי לכלתה ברוך הוא²⁰
ליהוה אשר לא-יעזב חסדו אתי-החיים ואתי-המתים
ותאמר לה נעמי קרוב לנו האיש מגאלנו הוא: ותאמר²¹

רות המואביה גם כִּי־אמר אלי עֲסִי־נָעֲרִים אֲשֶׁר־לִי
 22 תִּדְבַּקִּין עַד אֲכִיכְלוּ אֶת כְּלֵי־הַקֶּצִיר אֲשֶׁר־לִי: וַתֹּאמֶר
 נַעֲמִי אֱלִירוֹת כִּלְתָּה טוֹב בְּתִי כִי תִצְאִי עֲסִי־נָעֲרוֹתַי
 23 וְלֹא יִפְגְּעוּ־בְךָ בַשָּׂדֶה אַחֵר: וַתִּדְבַּק בְּנָעֲרוֹת בְּעֹן לִלְקֹט
 עַד־כִּלּוֹת קִצְרֵי־הַשְּׁעָרִים וּקְצִיר הַחֲטִיִּם וַתֵּשֶׁב אֶת־
 חֲמוּתָה:

III.

1 וַתֹּאמֶר לָהּ נַעֲמִי חֲמוּתָה בְּתִי הֲלֹא אֶבְקֶשְׁלֶךָ מְנוּחַ
 2 אֲשֶׁר יִיטְבִּילֶךָ: וַעֲתָה הֲלֹא בְעֹן מִדַּעַתְנוּ אֲשֶׁר הִיִּית
 אֶת־נָעֲרוֹתַי הִנֵּה־הוּא זָרָה אֶת־גֶּרֶן הַשְּׁעָרִים הַלֵּילָה:
 3 וְרַחֲצִת וּסְבַת וּשְׁמַתִּי שְׁמַלְתֶּיךָ עֲלֶיךָ וַיִּרְדְּתִי הֶגְרֶן אֶל־
 4 תוֹדְעִי לְאִישׁ עַד כִּלְתּוֹ לֶאֱכֹל וּלְשִׁתּוֹ: וַיְהִי בִשְׁכַּבּוֹ
 וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וּגְלִית
 מִרְגְּלָתוֹ וּשְׁכַבְתִּי וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשִׂין:
 5 וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־תֹּאמְרִי ° אֶעֱשֶׂה: וַתֵּרֶד הֶגְרֶן
 6 וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ חֲמוּתָה: וַיֹּאכֵל בְּעֹן וַיִּשֵּׁת
 7 וַיִּיטֵב לָבוֹ וַיָּבֹא לִשְׁכַב בַּקֶּצֶה הָעֶרְמָה וַתָּבֹא בִלְטָה
 8 וַתִּגַּל מִרְגְּלָתוֹ וַתִּשְׁכַּב: וַיְהִי בַחֲצִי הַלַּיְלָה וַיַּחֲרֹד
 9 הָאִישׁ וַיִּלְפֹּת וַהֲנֶה אִשָּׁה שְׁכַבְתָּ מִרְגְּלָתוֹ: וַיֹּאמֶר מִי־

ו. 3. ושמת קרי

ibid. וירדת קרי

ו. 4. ושכבת קרי

ו. 5. אלי קרי ולא כתיב

את ותאמר אנכי רות אמתך ופרשת כנפך על-אמתך
 כי גאל אתה: ויאמר ברוכה את ליהוה בתי היטבת ¹⁰
 הסדך האחרון מן-הראשון לבלתי-לכת אחרי הבחורים
 אסדל ואסעשיר: ועתה בתי אל-תיראי כל אשר- ¹¹
 תאמרי אעשה-לך כי יודע כל-שער עמי כי אשת חיל
 את: ועתה כי אמנם כי אם גאל אנכי וגם יש גאל קרוב ¹²
 ממני: לִיני הלילה והיה בבקר אסדיגאלך טוב יגאל ¹³
 ואסילא יחפץ לגאלך וגאלתיך אנכי חייהוה שכבי
 עדי-הבקר: ותשכב מרגלותיו עדי-הבקר ותקם בטרם ¹⁴
 יכיר איש את-דעהו ויאמר אל-יודע כי-באה האשה
 הגרן: ויאמר הבי המטפחת אשר-עליך ואחזיבה ¹⁵
 ותאחז בה וימד ששי-שערים וישת עליה ויבא העיר:
 ותבוא אל-חמותה ותאמר מי-את בתי ותגד-לה את ¹⁶
 כל-אשר עשה-לה האיש: ותאמר ששי-שערים האלה ¹⁷
 נתן לי כי אמר ° אל-תבואי ריקם אל-חמותך: ותאמר ¹⁸
 שבי בתי עד אשר תדעין איך יפל דבר כי לא ישקט
 האיש כי-אסכלה הדבר היום:

מרגלותיו קרי v. 14. קמץ ב'ז. ק. ibid. ל' רבתי v. 13. כתיב ולא קרי v. 12.

אלי קרי ולא כתיב v. 17. יתיר ו' v. 14.

IV.

1 ובעזן עלה השער וישב שם והנה הגואל עבר אשר
 דבר־בעזן ויאמר סורה שבה־פה פלני אלמני ויסר
 2 וישב: ויקח עשרה אנשים מזקני העיר ויאמר שבור־פה
 3 וישבו: ויאמר לגאל חלקת השדה אשר לאחינו
 4 לאלימלך מכרה נעמי השבה משדה מואב: ואני
 אמרתי אגלה אונך לאמר קנה נגר הישבים ונגד זקני
 עמי אס־תגאל גֵּאל ואס־לא יגאל הגידה לי ואדע כי
 אין זולתך לגאול ואנכי אחריך ויאמר אנכי אנאל:
 5 ויאמר בעז ביום־קנותך השדה מיד נעמי ומאת רות
 המואביה אשת־המת קניתי להקים שס־המת על־
 6 נחלתו: ויאמר הגאל לא אוכל לגאול־לי פן־אשחית
 את־נחלתי גאל־לך אתה את־גאלתי כי לא־אוכל
 7 לגאול: וזאת לפנים בישראל על־הגאלה ועל־התמורה
 לקים כל־דבר שלף איש נעלו ונתן לרעהו וזאת
 8 התעודה בישראל: ויאמר הגאל לבעז קנה־לך וישלף
 9 נעלו: ויאמר בעז לזקנים וכל־העם עדים אתם היום
 כי קניתי את־כל־אשר לאלימלך ואת כל־אשר לכליון
 10 ומחלון מיד נעמי: וגם את־רות המואביה אשת מחלון
 קניתי לי לאשה להקים שס־המת על־נחלתו ולא־יכרת

שסִידַמַת מַעַם אַחִיו וּמִשְׁעַר מִקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם
 וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהוֹקֵנִים עֲדִים יִתֵּן יְהוָה 11
 אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל וּכְלָאָה אֲשֶׁר בְּנוֹ
 שְׁתִּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאַפְרַתָּה וּקְרָא־
 שֵׁם בְּבֵית לֶחֶם; וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יִלְדָּה 12
 תָּמָר לַיהוּדָה מִן־הַנּוֹרֵעַ אֲשֶׁר יִתֵּן יְהוָה לְךָ מִן־הַנְּעָרָה
 הַזֹּאת; וַיִּקַּח בָּעַז אֶת־דָּרוֹת וַתְּהַיְיֵלוּ לָאִשָּׁה וַיָּבֹא אֵלֶיהָ 13
 וַיִּתֵּן יְהוָה לָהּ הָרִיוֹן וַתֵּלֶד בֶּן; וַתֹּאמְרָנָה הַנָּשִׁים אֶל־ 14
 נַעֲמִי בָרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לְךָ גֹּאֵל הַיּוֹם וַיִּקְרָא
 שְׁמוֹ בִּישְׂרָאֵל; וַהֲיָה לְךָ לְמַשִּׁיב נֶפֶשׁ וּלְכֹלְכֹל אֶת־ 15
 שִׁיבְתְּךָ כִּי כָלַתְךָ אֲשֶׁר־אַהֲבַתְךָ יִלְדָתוֹ אֲשֶׁר־הָיָא טוֹבָה
 לְךָ מִשְׁבַּעַה בָּנִים; וַתִּקַּח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתַּחֲוֶהוּ 16
 בַּחֲזִיקָה וַתְּהַיְיֵלִי לְאַמְנָת; וַתִּקְרָאנָה לוֹ הַשְׁכָּנוֹת שֵׁם 17
 לְאֹמֶר יֶלֶד־בֶּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־
 יִשִּׁי אֲבִי דוֹד; וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הַיֶּלֶד אֶת־ 18
 חֲצִרוֹן; וַחֲצִרוֹן הַיֶּלֶד אֶת־דָּרִם וְרֵם הַיֶּלֶד אֶת־עֲמִינָדָב; 19
 וְעֲמִינָדָב הַיֶּלֶד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הַיֶּלֶד אֶת־שְׁלֹמָה; 20
 וְשְׁלֹמֹן הַיֶּלֶד אֶת־בָּעַז וּבָעַז הַיֶּלֶד אֶת־עוֹבֵד; וְעוֹבֵד 21
 הַיֶּלֶד אֶת־יִשִּׁי וַיִּשִּׁי הַיֶּלֶד אֶת־דוֹד; 22

NOTES.*



GENESIS XXIV.

14. הַנֶּעֱרָ. The word נֶעֱרָ, originally of the common gender, is pointed as in this example whenever it is feminine.

19. אֶשְׂאָב, lengthened by a distinctive which does not always affect the vocalization.

23. לָלִין, always elsewhere לָלִין.

33. וַיִּישָׁם. The consonants are those of וַיִּישָׁם (from יִשָּׁם), but the vowels require וַיִּישָׁם (from שִׁים).

39. אֱלִי = אֱלִי, as v. 5.

XLII.

6. הַשְּׁלִיט, from the same root as Sultan.

7. וַיִּכְרֹם = וַיִּכְרֹם (from נָכַר).

9. לְרִאיוֹת, emphatic, hence its position.

10. בָּאוּ. The *daghesh* in ב is *daghesh forte* conjunctive, by which monosyllables, and dissyllables accented on the penultima, are attached to words immediately preceding which end in הָ (־) or הָ (־). *Ges.* § 20, 2.

12. לֹא, absolute, *nay*, as shown by the accentuation.

13. *They said, There were twelve of thy servants, brethren, the sons of one man, etc.*

15. הִי, oftener in the absolute (if this is the construct) state in this connection. *Comp.* v. 16.

* There are in these notes several references to the last edition of Gesenius' Grammar. It is recommended that the student, while reading the selections here given, review the grammar in some more complete form, paying especial attention to the syntax.

16. **וְשִׁלְחוּ**. The *raphe* here denotes that no *daghesh* belongs in the word.
18. **אֶת־הָאֱלֹהִים**, rendered emphatic both by the article and its position.
19. **רָעֲבוֹן בָּתִּים**, *for the hunger of your families*.
21. **בָּאָה**. Is this the feminine of the perfect or of the participle?
23. **מִלֵּין**, from **לֵין**.
25. **וַיִּמְלֹאוּ**. The *raphe* here indicates the loss of a *daghesh forte*. — **וְלֹהֵשִׁיב**. This is a change to what we should consider the natural construction, implying, but not affirming, that the command was obeyed. — **בְּסִפְיָהֶם**, with a silent instead of a vocal *she'wa* [XXVIII. 1, 2, a].
26. **וַיִּשְׂאוּ**, from **נָשָׂא**, yet without either a *daghesh* or a *raphe*.
28. **וַיִּתְחַדְּדוּ**, *and they trembled to one another*, i.e. *and they turned trembling to one another*.
29. **הַקָּרָה**, from **קָרָה**.
35. **הִמָּה**, emphatic.
36. **בָּלָנָה**, for **בָּלָן**, a rare form, usually pausal, yet not Ruth I. 19. *Ges.* § 91, I, R. 2.

XLIII.

3. **הָעֵיד = הָעֵיד**.
6. **לָמָּה = לָמָּה**, the usual form before gutturals. — **הִרְעַתָּם**, from **רָעַע**.
7. **הֵיכֹדוּעַ נֵדַע**, *how should we know?* 8. **שִׁלְחָהּ**, see XLII. 16.
9. **תִּבְבֶּן שְׁנוֹ**, see XLII. 25. 10. **כִּי עַתָּה**, *surely now*.
12. **וּכְסָה שְׁנֹה מִשְׁנֵה**, *and a second sum of money; but וּמִשְׁנֵה-כֶּסֶף, and a double sum of money*.
14. **שִׁכְלֹתִי**, a stronger form than the preceding, as required by the position.

15. וַיִּקְחוּ, see XLII. 26. 16. וַיִּטְבַּח, for וַיִּטְבַּח [XXXIV. 1, 2, *b*].

26. וַיִּבְיֵאוּ. The point in א is a *daghesh*. It is used four times to call attention to the fact that this letter in the given cases does not quiesce in the preceding vowels.

28. וַיִּשְׁתַּחֲוּ, corrected in punctuation to agree with v. 26.

29. יִהְיֶה = יִהְיֶה (from הָיָה). 30. שָׁמָּה, for שָׁם.

32. וַיִּבְלֶיֶן. This, the original form of the plural, is oftenest found in pause. *Ges.* § 47, 3, R. 4.—הָעֶבְרִים, a name which occurs when the descendants of Abraham are to be especially distinguished from foreigners.

XLIV.

3. אִיר, the perfect of the verb.

4. יִצְאָה, trans., *left*.

14. וַיִּבֹּא. The singular is often used with a plural subject, especially if the verb precede.

16. נִצְטַדֵּק, a case of transposition and assimilation.

23. תִּסְפֹּן = תִּסְפֹּן (from יָסַף).

34. בְּרַע. This preposition, after verbs of seeing, hearing, etc., denotes an interest in the thing perceived.

XLV.

11. וַיִּבְלַחְתִּי, from בֹּלַח [XXXVI. 1, 1, *b*; XL. 1, 3, *b*].

XLVI.

4. עָלָה, after, rather than before, the verb to which it belongs, yet intensive.

8. The names of the children of Jacob will not be found in the vocabulary.

20. וַיִּוֹלַד, a passive, equivalent to an impersonal active, *and one bore*; hence the accusative after it [XXXI.].

27. הַבָּאָה. The article is here prefixed to the verb with the force of a relative pronoun. *Ges.* § 109.

28. גִּשְׁן, see XLII. 10.

29. וַיֵּאָסֶר. The *daghesh* here indicates that the preceding *she'wa* is silent. — עוֹד, *without ceasing*.

33. מַעֲשֵׂיכֶם. Several words of this sort take the suffixes of the plural for those of the singular.

34. רָעִי = רָעָה, v. 32.

XLVII.

9. שְׁנֵי, from שְׁנָה.

11. וַיֵּשֶׁב, uncontracted, for וַיֵּשְׁב.

13. לְהָלֶה, from לָהֶה.

15. וַיִּתֵּם, from תָּמַם. — הָרָבָה, from יָרָב.

17. מִקְנֵיכֶם, see XLVI. 33. 19. תִּשְׁם, from יָשַׁם.

24. יִהְיֶה. The singular, though preceded by a plural subject, probably because the four parts are regarded as one mass.

RUTH I.

1. וַיְהִי, as if the book were but a part of a continuous history.

4. וַיִּשְׂאוּ = וַיִּקְחוּ.

6. וַתָּשֶׁב, more exactly לָשׁוּב. See v. 7.

8. וַעֲשֵׂה, *i.e.* וַעֲשֵׂה, the jussive instead of the imperfect. — עִמָּכֶם, the masculine for the feminine, as in the following verb.

9. וּמִצָּאֵהָ, *i.e.* וּמִצָּאָהָ. *Ges.* § 47, 3, R. 3.

10. כִּי, *nay but*. 11. לָכֶם, see v. 8. 12. לְבִנִּי, see v. 9.

13. תַּעֲנֶנָּה = תַּעֲנֶנָּה (from עָנָן). — הָלָהֶן, the fem. for the masc.

14. וַתִּשְׂאֶנָּה = וַתִּשְׂאֶנָּה.

19. בּוֹאֲנָה = בּוֹאֵן, see Gen. XLII. 36. — וַתֵּהֱמוּ, from הִוֵּם. — וַתֵּאמְרָנָה. What is the subject?

20. מָרָה = מָרָא. 22. הַשְׂבָּה, see Gen. XLVI. 27.

II.

1. מִידַע, for מוֹדַע. 2. אֲשֶׁר — בְּעֵינָיו, *him in whose eyes*.

7. שְׁבָתָהּ (from יָשָׁב), *her stay*.

8. תַּעֲבֹרִי = תַּעֲבָרִי. The retention of the vowel preceding the affirmative is more common in such forms as תִּדְבְּקִין = תִּדְבְּקִי, and

9. יִקְצְרוּ = יִקְצְרוּן. *Ges.* § 47, 3, R. 1. — וַצִּמַּתְתִּי, for וַצִּמַּמְתִּי, as if from צָמָה.

14. לָהּ, without the *mappik*. — גִּשְׁיִי, for גִּשְׁיָהּ. *Ges.* § 66, 1. — וַתֵּתֶר, in pause for וַתֵּתֶר (from יָתַר).

16. שֶׁל, the construct for the absolute.

18. וַתּוֹצֵא, *i.e.* Ruth. See v. 14. 21. הַנְּעָרִים, for the fem., v. 8.

III.

2. מוֹדַעְתָּנוּ, in pause for מוֹדַעְתָּנוּ.

3. וַרְחֲצֵתָּ, the perfect with *Waw* consecutive after an implied command. *Ges.* § 126, 6, R. 1. — וַשְׁמָתִי. The י which originally belonged to the second fem. is here preserved, though not pronounced. See also וַיִּרְדְּתִי and v. 4, וַיִּשְׁכַּבְתִּי. *Ges.* § 44, 2, R. 4.

4. תַּעֲשִׂין, comp. II. 8.

5. After תֵּאמְרִי supply the consonants אֶלִי.

9. וַפְּרִשְׁתִּי. The perfect with *Waw* consecutive, equivalent to an imperative, is warranted by the tone in which the previous statement is made.

12. וְעַתָּה כִּי אָמֵנָם כִּי, *and now though indeed*.—אֵם is considered superfluous.—גָּאֵל, not גֵּאֵל, though it really immediately follows כִּי; in some editions ג has no *daghesh*.

13. לִינִי. A large letter is sometimes used to mark the middle of a book, and sometimes, as here, for some other purpose now forgotten.

14. מְרַגְּלוֹתָיו = מְרַגְּלוֹתָיו. — בְּטָרָם = בְּטָרָם, though the consonants are those of בְּטָרָם.

15. וְאַחֲוִי, for וְאַחֲוִי, through the influence of the ׀, which has disappeared.—וְתֹאחֲזֶן, rarely, but regularly וְתֹאחֲזֶן.

17. After אָמַר supply as in v. 5.

IV.

1. וַיִּסָּר, not וַיִּסָּר, through the influence of ׀.—וַיֵּשֶׁב, instead of וַיֵּשֶׁב in pause.

4. גָּאֵל, in pause.—וְאַדְרָעָה = וְאַדְרָעָה, the cohortative rather than the simple imperfect.

5. קִנִּיתִי. The consonants of the first com. with the vowels of the second sing. masc., the latter of which is plainly the form required.

6. לְנֶאֱוֹלֵלִי. The shortened form of the infinitive is the one required before *makkeph*; the ׀ is therefore redundant.

11. אֲנַחֲנוּ, supply עֲדִים.

15. שִׁבְתָּךְ, or שִׁבְתָּךְ. — אֶהְבֶּתְךָ, for אֶהְבֶּתְךָ. [XXII. 1.]

16. וְתִשְׁתַּהוּ = וְתִשְׁתַּהוּ, (from תִּשְׁתַּהוּ).

18. פָּרַץ, in pause. 22. יִשִּׁי, in pause.

VOCABULARIES.



HEBREW-ENGLISH.*

אָב (אָבֶה), const. אָבִי; suff.

אָבִי, etc.; plur. אָבוֹת; const.

אָבוֹת, M., *father*.

אָבָה, impf. יֵאָבָה, *be willing, wish*.

אָכֵל, *surely*.

אֲבִרָהָם, M., *Abraham*.

אֲדוֹן, const. אֲדוֹנִים; plur.

const. אֲדוֹנִי, M., *master, owner,*

Lord. The plural is used for the singular, especially of God.

אֲדָמָה, const. אֲדָמַת; plur.

אֲדָמוֹת, F., *soil, land, earth*.

אָהֵב, impf. יֵאָהֵב; inf. const.

אָהֵבָה, *love*; II. part. *amiable*;

IV. part. act. *lover*.

אֹהֶל, plur. (irreg.) אֹהֶלִים;

const. אֹהֶלִי, M., *tent, house*.

אוֹ (אוֹה), *or*.

אוֹר, perf. אֶרְאוֹר; impf. יֵאֶרְאוֹר,

dawn, shine; II. = I; III. *light,*

enlighten, enliven.

אוּלִי (לֹא + לִי + אוּ), *if not,*

perhaps.

אָז, *then, past or future*; מֵאָז, *since,*

from.

אָזְנִים, dual אֶזְנֵי; const. אֶזְנִי, F.,

ear.

אָח (אָחֵה), const. אָחִי; suff.

אָחִי, etc.; plur. אָחִים; const.

אָחִי; l. suff. אָחִי, etc., but

אָחִיו; h. suff. אָחִיכֶם, M.,

brother.

אָחָד, const. אָחָד; F. אַחַת, *one*.

אָחוֹת (אָחָה), const. אָחוֹת;

plur. (אָחִיּוֹת); const. אָחִיּוֹת,

or אָחוֹת, F., *sister*.

* This vocabulary will be found sufficient not only for the exercises and selections contained in this book, including the whole of Ruth, but, with a little additional assistance, for many other extended passages of the Bible.

אָחַז, impf. יֵאָחַז, oftener יֵאָחַז, *seize, hold*; II. reflex. or pass. of II., hence, *acquire possessions*; III. = I.; IV. *hide*.

אֶחָדָה, const. אֶחָדָה, F., *possession*.

אָחַר, impf. first sing. אָחַר, *tarry*; IV. אָחַר, impf. יֵאָחַר, *tarry, detain*.

אֲחֵר, as an adverb, *afterward*; plur. const. as a preposition, *behind, after* [XXIX.]; אֲחֵרִי אֲשֶׁר or אֲחֵרִי בֵּן, *after, there-upon*.

אֲחֵר, F. אֲחֵרֶת; plur. אֲחֵרִים and אֲחֵרוֹת, *following, other*.

אֲחֵרוֹן, F. אֲחֵרוֹנָה; plur. אֲחֵרוֹנִים, *after, latter, future*.

אֲחֵת, see אֲחֵד.

אֵי, *where?* [XLVI.]

אֵיךְ, *how*.

1. אֵין, const. אֵין, *non-existence, is not*.

2. אֵין, *where*; מֵאֵין, *whence*.

אֵיפָה, const. אֵיפָת, F., *ephah*.

אֵיפָה (אֵי פָה), *where?*

אִישׁ, plur. אֲנָשִׁים; const. אֲנִשִּׁי, M., *man, husband, each*.

אָכַל, impf. יֵאָכַל; in pause, יֵאָכַל, *eat, destroy*; II. pass. of I.; III. הֵאָכִיל, *give to eat*; IV. *devour* [XXXVII.].

אָכַל, suff. אָכַלִי, M., *food*.

אֵל, *not*, in deprecations; also, *nay*.

אֵל (almost always with *makkeph*), suff. אֵלִי, etc., *to, into, toward, against* [XXIX.].

אֵל, plur. אֱלִים; const. אֱלִי, M., *hero, god, God*.

אֵלָה, const. אֵלָת; plur. אֵלוֹת, F., *oath, command, curse*.

אֵלוֹהַּ, M., *god, God*; plur. אֱלֹהִים; const. אֱלֹהֵי, *gods, God*.

אֵלִימֶלֶךְ, M., *Elimelek*.

אֵלְמָנִי, M., *any*.

אֵלֶּה, du. אֵלֶּפִים; plur. אֵלֶּפִים; const. אֵלֶּפִי, M., *ox, thousand, family*.

אֵם, an interrogative particle; also, *if, though, when*; אֵם לֹא, when an oath is implied, *verily*.

אֵם, suff. אֵמִי, etc.; plur. אֵמוֹת, F., *mother*.

אֵמָה, const. אֵמָת; plur. אֵמָהוֹת, const. אֵמָהוֹת, F., *handmaid*.

אָמֵן (*stay*), אֲמִנָּה, nurse; II. *be firm, true*; III. *trust, believe*.

אָמֵנִם, *truly*.

אָמַץ, impf. יִאָמֵץ, *be strong*; III. = I.; IV. *strengthen, harden, choose*; V. reflex. of IV.

אָמַר, impf. יֹאמַר; inf. const. with לֵ, *say, speak*; II. pass. of I.; III. הִיאָמַר, *accept*; V. *boast*. [XXXVII.]

אֲמֶת (אֲמִנָּה), suff. אֲמִתִּי, etc., F., *security, trustworthiness, truth*.

אֲמַתָּה (מַתָּה), plur. const. אֲמַתֹּת, F., *sack*.

אָנָּה, *whither? where?*

אָנִי = אֲנִי, c., I. [VI.]

אֲנִי, c., I. [VI.]

אָסוֹן (אָסֶר), M., *harm*.

אָסַף, impf. יִאָסַף, *gather, assemble*; II. reflex. or pass. of I.; IV. = I.; V. = II.

אָסַר, impf. יִאָסַר or יִאָסֵר, *bind, harness*; II. pass. of I.

אָף (אָנָף), suff. אָפִי, M., *nose*; dual אֲפִים; const. אֲפִי, *nostrils, face*.

אָפֹא or אָפֹו, *then*.

אָפַס, *cease, fail*.

אָפַק (*twist*), V. *restrain one's self*. אֶפְרַת or אֶפְרָתָה, F., *Ephrath, Bethlehem*.

אֶפְרָתִי, M., *Ephrathite*.

אַרְבַּע, *see*

אַרְבַּעַת, const. אַרְבַּעַת; with fem. אַרְבַּע, *four*.

אַרְבַּעִים, *forty*.

אַרֶם, const. אֲרָם, D., *Syria*; אֲרָם נְהָרִים, *Mesopotamia*.

אֲרִי, with the article, הָאֲרִי; plur. אֲרִיצוֹת; const. אֲרִיצוֹת, F., *land, earth*.

אִשָּׁה (אֲנִשָּׁה), const. אִשָּׁה; suff. אִשְׁתִּי; plur. נָשִׁים; const. נִשְׁי, F., *woman, wife*.

אִשָּׁם, plur. אִשְׁמִים, *guilty*.

אִשֶּׁר, *which* [VI.], *that*.

אַתָּה, F., *thou*. [VI.]

אַתָּה (אוֹת), with *makkeph*, אַתָּה; suff. אַתִּי, etc., sign of the definite accusative. [XXI.]

אַתָּה (אָנָה), with *makkeph*, אַתָּה; suff. אַתִּי, etc., *near, with*. [XXIX.]

אֶתוֹן, const. אֶתוֹן; plur. אֶתְנוֹת, F., *she-ass*.

ב

ב, *in, over, with, by.* [XXIV.]

בָּאֵר, plur. בְּאֵרוֹת; const.

בְּאֵרוֹת, or בְּאֵרוֹת, F., *well.*

בָּאֵר לְחִי רָאִי, *Well of the Living One who sees me.*

בְּשֶׁבַע, *Beersheba, Seven-well.*

בְּגָדִים, plur. בְּגָדִים; const. בְּגָדִים, M., *garment.*

בְּדֵל, M., *part*; לְבַד, *alone*, suff.

לְבַדִּי, etc.; מִלְבָּד, *besides.*

בְּהֵל, (loose), II. *be frightened, feel frightened*; III. *frighten, accelerate, hunt*; IV. = III.

בְּהֵמָה, const. בְּהֵמָה; suff.

בְּהֵמָתִי, etc.; plur. בְּהֵמוֹת; const.

בְּהֵמוֹת, F., *beast.*

בֹּא, perf. יָבֹא, impf. בָּא, *come*;

III. הֵבִיא, *bring.*

בְּחֹרֶם, plur. בְּחֹרִים; const.

בְּחֹרִי, M., *chosen, youth, young-man.*

בָּחַן, impf. יִבְחֵן, *spy, prove*;

II. pass. of I.

בִּטְמוֹן, plur. בִּטְמוֹנִים, M., *pistachio.*

בִּי, *pray! please!*

בִּין, perf. בָּן; impf. יִבִּין, *perceive, understand*; II. *be intelligent*;

III. caus. of I. or = I.; V. *consider.*

בֵּין (from בֵּין, *middle*), *between, within.* [XXIX.]

בֵּית (בּוֹא), const. בֵּית; plur.

בֵּיתִים; const. בֵּיתִי, M., *house,*

family; הַבֵּיתָה, *to the house.*

בֵּית לָחֶם, *Bethlehem.*

בְּכוֹרִים, plur. בְּכוֹרִים; const.

בְּכוֹרִי, M., *first-born, choice.*

בָּכָה, impf. יִבְכֶּה; consec. וַיִּבְכֶּה,

weep; IV. *beweep.*

בָּכִי, suff. בִּבְכִי, *weeping.*

בְּכָרָה, const. בְּכָרָה; plur.

בְּכָרוֹת, F., *birthright, first-born.*

בְּלָתָהּ (destruction), whence בְּלָתִי,

not, except.

בָּן (בְּנוֹה), const. בֶּן, rarely בֵּן;

suff. בְּנִי, etc.; plur. בְּנִים; const.

בְּנִי, M., *son, descendant.*

בָּנָה, impf. יִבְנֶה, *build, till*; II.

pass. of I.

בְּנִימִין (בֶּן-יָמִין), M., *Benjamin.*

בֹּעַז, M., *Boaz.*

בָּעִיר, M., *cattle.*

בָּקָע, *half (shekel).*

בָּקָר, const. בָּקָר; plur. בָּקָרִים,

C., *cattle, oxen.*

בֹּקֶר, plur. בִּקְרִים, M., *morning, morrow.*

בָּקַשׁ (*split*), IV. *seek, aim, demand.*

בָּר, *grain.*

בָּרַךְ, impf. יִבְרַךְ, *kneel*; II. reflex. or pass. of III.; III. *make kneel*; IV. בִּרַךְ or בָּרַךְ, *bless*; V. reflex. of III. [XXXIII.]

בַּת (בְּתִית), suff. בְּתִי, etc.; plur. בָּנוֹת; const. בְּנוֹת, F., *daughter.*

בְּתוּאֵל, M., *Bethuel.*

בְּתוּלָה, const. בְּתוּלוֹת; plur. בְּתוּלוֹת, F., *virgin.*

ג

גָּאַל, impf. יִגְאַל, *redeem, release, avenge, marry*; hence גֹּאֵל, *redeemer, avenger, kinsman*; II. pass. of I.

גְּאֻלָּה, const. גְּאֻלַּת, F., *redemption, right of redemption, property subject to redemption, relationship.*

גְּבוּל, plur. גְּבוּלִים, M., *border, district.*

גִּבּוֹר, plur. גִּבּוֹרִים, M., *strong, mighty, leader, hero.*

גִּבְעָה, const. גִּבְעָה, M., *cup.*

גָּדוֹל, const. גְּדוּלָה; plur. גְּדוּלִים; F. גְּדוּלוֹת, *great.*

גָּדַל or גִּדַּל, *be or become great, rich, or powerful*; III. *enlarge, exalt*; IV. *rear*; V. *boast.*

גּוֹי, plur. גּוֹיִם; const. גּוֹיִי, M., *people, nation, heathen.*

גְּוִיָּה, const. גְּוִיֵּית; plur. גְּוִיּוֹת, F., *body, corpse.*

גָּר, perf. יָגוּר; impf. יִגְוֹר, *with-draw, sojourn*; V. הִתְגַּוֵּר = I.

גָּלָה, impf. יִגְלֶה, consec. יִגְלֶל, *uncover, reveal, open*; II. reflex. and pass. of I. and IV.; IV. *bare, expose, reveal*; V. reflex. of IV.

גָּלַל or גָּל, *roll, commit*; II. reflex. or pass. of I.; III. and IV. = I.; V. הִתְגַּוֵּל, *attack.*

גַּם, *also*; גַּם . . . גַּם, *both . . . and.*

גָּמָא (*drink*), III. *let drink*; IV. *swallow.*

גָּמַל, const. גָּמָל; plur. גָּמָלִים; const. גָּמָלִי, M., *camel,*

גָּנַב, impf. יִגְנֹב, *steal*; II. pass. of I.; IV. = I.; V. used adverbially in the sense of *stealthily.*

גָּעַר, impf. יִגְעַר, *rebuke.*

גֶּרֶן, plur. גֶּרְנוֹת; const. גֶּרְנוֹת, F., *threshing-floor.*

גֹּשֶׁן, *Goshen.*

ד

דָּבַק or דִּבֵּק, impf. יִדְבֵּק, *cling*;

III. *fasten, pursue, overtake*;

IV. = I.

דָּבַר, part. דֹּבֵר, *speaking*; II.

recip. of IV.; III. *subdue*; IV.

דִּבֶּר, *speaking*; V. = IV.

דָּבָר, const. דְּבָרִים; plur. דְּבָרִים;

const. דְּבָרִי, M., *word, deed, thing*. [XXVII.]

דֶּבֶשׁ, suff. דְּבָשִׁי, M., *honey*.

דָּוִד, M., *David*.

דָּל, plur. דָּלִים; F. דְּלֹת, *wavering, weak, poor*.

דָּם, const. דָּם; suff. דָּמִי, *blood*;

plur. דָּמִים, *bloodiness, violence*.

דָּרַשׁ, impf. יִדְרֹשׁ, *seek, ask, require*; II. pass. of I.

דָּרַךְ, plur. דְּרָכִים; const. דְּרָכִי, D., *way*.

ה

הָ, הַ, הֵּ, interrogative particle.

[XLVII.]

הֵּ, הַ, הָ, הֵּ, the. [XX.]

הֵּא, *see! here!*

הוּא, *he*. [VI.]

הוּם, perf. הָם, *confound*; II. impf.

יָהֵם, pass. of I.; III. *make a noise*.

הָיָא, in the Pentateuch usually הוּא, F., *she*. [VI.]

הָיָה, impf. יִהְיֶה; juss. יִהְיֶה, *happen, become, was*; II. נִהְיָה, *become, happen, pass.*

הָלַךְ = הָלַךְ, M., *this*.

הָלַךְ, impf. יֵלֵךְ, impa. לֵךְ, inf.

const. לָכֵת, *go, depart*; II. *de-*

part; III. הוֹלִיךְ or הוֹלִיךְ,

lead, remove; IV. = I.; V. *walk, live*.

הָלַם, *hither, here*.

הֵן, *lo! behold!*

הִנֵּה, suff. הִנֵּנִי, etc., *lo! behold!*

[XLVI.]

הִנֵּה, *hither*.

הַרְיוֹן (הָרָה), M., *conception, pregnancy*.

ו

וְ, וּ, וֵ, and. [XLV. and XLVI.]

ז

זָבַח, impf. יִזְבֹּחַ, *slaughter, offer*;

IV. freq. of I.

זָבַח, plur. זִבְחִים; const. זִבְחִי,

M., *victim, offering*.

זֶה, F. נֹאת, *this*; plur. אֵלֶּה, *these* [VI.]; adv., *here, just*.

זָהָב, const. זָהָב, M., *gold*.

וּלְהָ, const. וּלְהָ, F., (*removal*), *besides, except*.

זָכַר, impf. יִזְכֹּר (*pierce*), *recall, remember*; II. pass. of I.; III. *remind, commemorate*.

וּמָרָה, const. וּמָרָה, F., *music, song, produce*.

זָקֵן, impf. יִזְקֵן, *be old*.

זָקֵן, const. זָקֵן; plur. זָקֵנִים; const. זָקֵנִי, M., *old*.

זָקֵנָה, const. זָקֵנָה, F., *old-age*.

זָקֵנִים, M., *old-age*.

זָרָה, impf. יִזְרָה, *scatter, winnow*; II. pass. of I.; IV. = I.

זָרַע, impf. יִזְרַע, *strew, sow*; II. pass. of I.; III. *beget, conceive*; IV. = I.

זָרַע (plur. זָרְעִים); const. זָרְעִי, M., *seed, posterity*.

ח

חָבַט, impf. יַחְבֹּט, *beat out*; II. pass. of I.

חָדַל, impf. יִחְדַּל, *cease, leave*.

חָדַר, const. חָדַר; suff. חֲדָרוֹ, but חֲדָרָה; plur. חֲדָרִים; const. חֲדָרֵי, M., *room, recess*.

חֹם, perf. חָם; impf. יָחֹם; juss. יָחֹם, *pity, spare*.

חוּץ, plur. חוּצוֹת, D., *outside, street*; החוּצָה, *out*.

חֹזֵק, imp. יִחְזֹק, *be firm, strong, severe*; III. *seize, hold, strengthen*; IV. *strengthen, harden*; V. reflex. of IV.

חָטָא, impf. יִחָטָא, *miss, sin*; III. *mislead, condemn*; IV. *atone*; V. reflex. of IV.

חֹטֵה, plur. חֹטִים; const. חֹטִי, F., *wheat*.

חַי (חַיָּה), const. חַי, *living*; F. חַיָּה, *beast, life*; plur. חַיִּים, *beings, life*. לְחַי, see בָּאֵר.

חָיָה, impf. יִחְיֶה; juss. יָחִי, *live*; III. *sustain, save, revive*; IV. = III.

חַיִּל, const. חַיִּל; plur. חַיִּלִּים; const. חַיִּלִּי, M., *might, wealth, skill, virtue*.

חֵיק, M., *bosom*.

חֵלֶב or חֶלֶב; suff. חֶלְבּוֹ; plur. חֶלְבִּים; const. חֶלְבִּי, M., *fat, best*.

חֲלוֹם, plur. חֲלוֹמוֹת, M., *dream*.

חָלִיל (profane), whence חֲלִילָה, *far be it*.

חֲלִיפָה, const. חֲלִיפַת; plur. חֲלִיפוֹת, F., *change, relief*.

חָלַל, (*be loose*); II. נָחַל, impf.

יָחַל, inf. const. הִחָל, pass. of

IV.; III. הִחָל, impf. יָחַל, *break, violate*; יָחַל, *begin*; IV.

חָלַל, *profane*.

חָלַם, impf. יָחַלֵם, *dream*; III. caus. of I.

חֲלָקָה, const. חֲלָקַת, F., *part*.

חֲמוּר, plur. חֲמוּרִים; const. חֲמוּרִי, M., *ass*.

חֲמוּת (חמה), const. חֲמוּת, F., *mother-in-law*.

חֲמִישִׁית or חֲמִשִּׁי, F. חֲמִישִׁית, etc., *fifth*.

חֲמִץ, M., *vinegar*.

חֲמִשָּׁה, M., *a fifth*.

חֲמִשָּׁה, see

חֲמִשָּׁה, const. חֲמִשָּׁה; with feminines חֲמִשָּׁה; const. חֲמִשָּׁה, *five*.

חֲמִשִּׁים, *fifty*.

חֲנִי, suff. חֲנִי, M., *favor, beauty*.

חָנַן or חָנָן, impf. יָחַן or יִחַנֵּן, *pity, favor*; II. pass. of I.; V. *entreat*.

חֲסֵד, pl. חֲסֵדִים; const. חֲסֵדִי, M., *grace, favor, mercy*.

חָסָה, impf. יָחַסָה, *hide, trust*.

חָפֵץ, impf. יָחַפֵּץ or יִחַפֵּץ, *be inclined, pleased*.

חָפַשׁ, impf. יָחַפַּשׁ, *seek*; II. pass. of IV.; IV. *seek, search*; V. *hide, disguise*.

חֲצִי, suff. חֲצִי, *middle, half*.

חֲצֵרוֹן, M., *Hesron*.

חָק, with *makkeph* חָק; suff. חָקִי; plur. חָקִים; const. חָקִי, M., *task, portion, limit, statute*.

חָרַד, impf. יָחַרַד, *tremble, fear*; III. *frighten*.

חָרָה, impf. יָחַרָה, consec. יָחַר, *be angry*; II. = I.; III. *kindle, be zealous*.

חָרִישׁ, const. חָרִישׁ, M., *plowing, seed time*.

חָרַשׁ, impf. יָחַרַשׁ, *be silent, inactive*; III. = I.; V. *keep still*.

ט

טָבַח, *slay*.

טָבַח, M., *slaughter, victim*.

טָבַל, impf. יִטְבֵּל, *dip*; II. pass. of I.

טוֹב, F. טוֹבָה; plur. טוֹבִים; F. טוֹבוֹת, *good*; fem. sing. also a noun.

טוֹב, M., *goodness, happiness, goods*.
טָעַן, *lade*.

טָפַח, suff. טָפְחֵי, M., *children, family*.

טָרַח (separation), used as an adv. for בְּטָרַח, *before*.

טָרַח, impf. יִטְרַח, *pluck, tear*;
II. pass. of I.; III. *feed*; IV. = I.

י

יָבֵמְתָי, suff. יְבֻמָּת, F., *sister-in-law*.

יָגוֹן, M., *sorrow*.

יָד (ידה), const. יָד; plur. יָדַיִם, *ידות*; const. יָדַי, F. or C., *hand, side, time*.

יָדַע, impf. יִדַּע; inf. const. יָדַעַת, *learn, know*; II. reflex. or pass. of I.; III. *show, teach*; IV. = III.; V. *make one's self known*.

יָהָב, only in impa. הָב or הָבָה, *הָבִי*, and הָבִי, *give*.

יְהוּדָה, M., *Judah*.

יְהוּהָה, instead of יְהוּהָה (היה), by

the substitution of the vowels of אָדָנִי for those which belong to the word, M., *Yahweh*, not *Jehovah*.

יוֹם, plur. יָמִים; const. יָמִי, F., *day*. הַיּוֹם, *to-day*.

יוֹנֵק (יֵנֶק), M., or יוֹנְקָת, F., *sprout*.

יוֹסֵף, M., *Joseph*.

יָטַב, perf. wanting; impf. יִיטַב, *be good, right, glad*; III. הֵיטִיב, caus. of I.

יָכַח (tread), II. pass. or recip. of III.; III. הוֹכִיחַ, *determine, correct, punish*.

יָכַל, impf. יִיכַל, really III. pass., *be able, overpower*.

יָלַד, impf. יִלְד; inf. const. לָדַת, *beget*; F., *bear*; II. *be born*; III. *make bear, beget, make*; IV. *help bear* (as midwife); pass. *be born, made*.

יָלַד, plur. יְלָדִים; const. יְלָדִי, M., *son, boy*.

יָמִין, const. יְמִין, M., *the right* (*hand, etc.*).

יָסַף, impf. יוֹסִיף, really III., *add, increase*; with an infinitive following, *again*; II. pass. of I.

יַעֲקֹב, M., *Jacob*.

יָצָא, impf. יֵצֵא; impa. צָא; inf. const. צֵאת, *go forth, depart*; III. *bring forth, produce*.

יָצַג (pour), III. הִצִּיג, *set, place, fix*.

יִצְחָק, M., *Isaac*.

יָרָא, impf. יִירָא, *fear*; II. pass. of I.; IV. *terrify*.

יָרַד, impf. יִירַד, *go down, fall*; III. caus. of I.

יָרָה, impf. יִירָה, *throw, shoot, found*; II. pass. of I.; III. *throw, shoot, notify, instruct*.

יָרַךְ, const. יֶרֶךְ; dual יָרְכִים, F., *loin*.

יָרַשׁ, impf. יִירַשׁ; impa. רָשׁ; in pause, רָשׁ or יָרַשָׁה, *gain, possess, expel*; II. *be impoverished*; III. *grant, possess, expel, destroy*. [XXXIX.]

יִשְׂרָאֵל, M., *Israel*.

יֵשׁ, with *makkeph* יֵשׁ; suff. יֵשֶׁךְ; etc., *there is*. [XLVII.]

יָשַׁב, impf. יִישַׁב, *sit, stay, dwell*; II. *be inhabited*; III. caus. of I.; IV. = III. [XXXVIII.]

יֵשִׁי, M., *Jesse*.

יָשַׁם, impf. יֵשַׁם, *become desolate*. יָתַר (*stretch*), II. *remain*; III. *leave, make, abound*.

כ

כִּי, *as, like, according to, when, after*. [XXIV.]

כָּבֵד, const. כָּבֵד; plur. כְּבִדִּים; const. כְּבִדִּי, *heavy, severe*.

כָּבוֹד, const. כְּבוֹד, M., *honor, glory, abundance*.

כֵּד, suff. כֵּדִי; plur. כְּדִים; const. כֵּדִי, F., *jar, pitcher*.

כֵּן, *thus*, referring to what follows.

כֹּהֵן, plur. כֹּהֲנִים; const. כֹּהֵנִי, M., *priest*.

כֹּל, perf. כָּל, *grasp*; III. = IV.; IV. כָּלֵל, *contain, sustain, maintain*.

כּוֹן (*stand*), II. *be fixed, firm, sure, right*; III. *set, prepare, direct*; IV. כּוֹן, = III.; V. = II.

כָּחַד (*deny*), II. reflex. or pass. of III.; III. *hide, destroy*; IV. *deny, conceal*.

כִּי אִם, *that, for, but, when, but, except*.

כָּלָנוּ, with *makkeph* כָּל; suff. כָּלָנוּ, etc., *whole, all, every*.

בָּלָה, *be finished, destroyed*; IV. *finish, destroy*.

בָּלָה, const. **בָּלָת**; plur. **בָּלוֹת**,
F., *bride, daughter-in-law*.

בָּלִי (**בָּלָה**), plur. **בָּלִים**; const.
בָּלִי, M., *vessel*.

בָּלִיּוֹן, M., *Kilion*.

בָּלַם (*strike*), II. *be ashamed, abashed*; III. *abash, insult*.

בָּמַר (*hide*), II. *contract, yearn*.

בֵּן (**כוֹן**), plur. **בָּנִים**, *right, up-right*.

כֵּן, *thus*, referring to what precedes.
עַל-כֵּן, *therefore*.

כְּנָעַן, M., *Canaan*.

כְּנַעֲנִי, F. **כְּנַעֲנִית**, *Canaanite*.

כָּנָף, const. **כָּנָף**; plur. **כְּנָפִים**;
const. **כְּנָפֵי**, F., *cover, wing, border*.

כָּסָה, part., *covering*; II. pass. of IV. ; IV. *cover, conceal*; V. reflex. of IV.

כֶּסֶף, plur. **כְּסָפִים**; const. **כֶּסֶף**,
M., *silver, money*.

כָּרַת, impf. **יִכָּרַת**, *cut, destroy, prescribe*; II. pass. of I. ; III. = I. ; IV. = I.

כָּתַב, *write, inscribe, prescribe*; II. pass. of I. ; IV. *prescribe*.

ל

לָ, *to, for, near, concerning*. [XXIV.]

לֹא, also **לֹאֹ**, *not*, in simple negations and absolute prohibitions.

לֵאָה, F., *Leah*.

לֵב (**לִבָּב**), with *makkēph* **לֵב**;
suff. **לִבִּי**, etc. ; plur. **לִבּוֹת**, M.,
heart, self, courage.

לִבָּב, const. **לִבָּב**; plur. **לִבָּבִים**;
const. **לִבָּבִי**, M., *heart*.

לָבָן, M., *Laban*.

לָהָה, impf. consec. **וַיֵּלֶךְ**, *language*.

לֹא, see **לֹא**.

לֹאִלָּא (**לֹא** + **לָא**, *i.e.* **לָא**, *not*),
if not.

לֹאֵן, see **לֹאֵן**.

לֹאֵן, perf. **לָץ**; part. **לָץ**; III.
scoff, interpret; **מִלִּין**, *interpreter*.

לָחִי, **ל** and the article with **חִי**, *q.v.*

לָחֶם, suff. **לָחֶמִי**, M., *food, bread*.

לָט, plur. **לָטִים**; const. **לָטִי**,
concealment, magic. **בְּלָט**, *secretly*.

לֹט, M., *ladanum*.

לִיל, oftener לַיְלָה; const. לַיְלָה;
plur. לַיְלֹת, F., *night*.

לִין or לִין, perf. לָן; impf. יִלִין,
lodge, remain; II. *be stubborn*,
murmur; III. *harbor, murmur*.

לָךְ, see הָלָךְ.

לָפַת, impf. יִלְפַת, *turn, grasp*;
II. *wind, turn*.

לָקַח, impf. יִלְקַח; impa. קַח; inf.
const. קַחַת, *seize, take, bring*;
II. pass. of I.; IV. = I.

לָקַט, impf. יִלְקֹט, *gather, collect*,
glean; IV. = I.

מ

מָאֵד (*power*), *very*.

מָאָה, const. מֵאָתָה; dual מֵאָתַיִם;
plur. מֵאוֹת, F., *hundred*.

מְגִדְנוֹת, F., *precious things*.

מְגוּר, sing. unused; plur. מְגוּרִים;
const. מְגוּרִי, M., *sojourn, abode*.

מָדָד or מֵדָד, impf. יִמְדָד, *meas-*
ure.

מִדּוּעַ (מִהֲדּוּעַ), *why?*

מָה, מַה, מֶה, *what?* לָמָּה or
לָמָּה, *for what? why?*

מָהָה (*be flabby*), V. הִתְמַהְמַה,
hesitate, linger.

מָהָר, *hasten*; II. *be rash, reckless*;
IV. מְהֵרָה, *bring hastily, hasten*.

מוֹאָב, M., *Moab*.

מוֹאָבִי, F. מוֹאָבִית or מוֹאָבִיָּה;
plur. מוֹאָבִים; F. מוֹאָבִיּוֹת,
Moabite.

מוֹדַע (יֹדַע), M., *acquaintance*,
kinsman.

מוֹדַעַת, F., = מוֹדַע.

מוֹלְדֵת, suff. מוֹלְדֵתִי (יֹלְדֵת);
plur. מוֹלְדוֹת, *birth, posterity*,
family.

מוֹת, perf. מָתָה; impf. יָמוּת, *die*;
III. *kill*.

מוֹת, const. מוֹת, M., *death*.

מִזֶּן, M., *food*.

מִחְיָה (חִיָּה), const. מִחְיָתָה, F.,
preservation, health, food.

מַחְלוֹן, M., *Mahlon*.

מִטְמוֹן, plur. מִטְמוֹנִים; const.
מִטְמוֹנִי, *hiding-place, treasure*.

מִטְפָּחָה, plur. מִטְפָּחוֹת, F.,
mantle.

מִי, *who*. [VI.]

מִיטָב (יֵטָב), const. מִיטָב, M.,
the best.

מַיִם (מִידָה), const. מִי or מֵימִי;
suff. מֵימִי, etc., M., *water*.

מִלְּקָה or מִלְּקָתָה (יִנֵּק III. part.
act), suff. מִינְקָתִי; plur.
מִינְקוֹת, F., *nurse*.

מָכַר, impf. יִמְכֹּר, *sell*; II. reflex.
or pass. of I.; V. = II.

מָלֵא, impf. יִמְלֵא; inf. const.
מִלְּאָה, *be full, fill*; II. *be filled*,
fulfilled; IV. *fill*.

מָלֵא, F. מִלְּאָה; plur. מְלֵאִים;
F. מִלְּאוֹת, *full*.

מִלְּאָד, const. מִלְּאָד; plur.
מִלְּאָדִים; const. מִלְּאָכִי, M.,
messenger, angel.

מָלוֹן (לֹוֹן), const. מְלוֹן, M., *inn*.
מָלָד, plur. מְלָדִים; const.
מִלְּכִי, M., *king*.

מִלְּכָה, const. מְלָכָה; plur.
מִלְּכוֹת; const. מִלְּכוֹת, F.,
queen.

מִלְּכָה, M., *Milkah*.

מִן, of, from, on account
of, than. [XXIV.]

מְנוּחָה (נוּחַ), const. מְנוּחָה, M.,
rest, resting-place.

מְנוּחָה, const. מְנוּחָה; plur.
מְנוּחוֹת, F., *rest, home*.

מְנַחֵה, const. מְנַחֵה; pl. מְנַחוֹת,
F., *present, offering, tribute*.

מְנַחֵה, see מִלְּקָתָה.

מִסְכָּא, M., *fodder*.

מְעַט, *a little*.

מְעִי (מַעֵה), plur. מְעֵים; const.
מְעִי; suff. מְעִי, etc., *bowels*,
womb, heart.

מְעֵן (רֶסֶפֶס), plur. מְעֵנִים, *for the*
sake of.

מַעֲשֵׂה, const. מַעֲשֵׂה; plur.
מַעֲשִׂים; const. מַעֲשִׂי, M., *act*,
deed, work, business.

מָצָא, impf. יִמָּצֵא, *reach, find*,
befall; II. pass. of I.; III. *bring*,
deliver.

מָצֵב (נֶצֶב), const. מָצֵב, M.,
station.

מִצְרִי, F. מִצְרִית; plur. מִצְרִיִּם,
F. מִצְרִיּוֹת, *Egyptian*.

מִצְרִי, C., *Egypt, Egyptians*.

מִצְרַיִם, *to Egypt*.

מְקוֹם (קוֹם), const. מְקוֹם;
plur. מְקוֹמוֹת, C., *place*.

מְקַנָּה (קִנְיָה), const. מְקַנָּה;

seeming plur. suff. מְקַנִּי, etc., M., possession, cattle.

מִקְרָה (קרה), const. מִקְרָה, M., lot.

מָר, F. מָרָה; plur. מָרִים, bitter, sad; also bitterness, sadness.

מָרָא, F., Mara, i.e. sad.

מִרְאָה (ראה), const. מִרְאָה; suff. מִרְאָהוּ or מִרְאִיו, M., sight, vision, form.

מִרְגְּלוֹת (רגל), F., about the feet.

מִרְכָּבָה (רכב), const. מִרְכָּבָה; pl. מִרְכָּבוֹת; const. מִרְכָּבוֹת; F., wagon, chariot.

מִרְעָה (רעה), const. מִרְעָה, M., pasture, feed.

מִרַּר, perf. מָר; impf. יִמַּר, be bitter, sad; III. הִמַּר, embitter, afflict; IV. embitter, anger; V. pass. of IV.

מִשְׁאָת (נשא), const. מִשְׁאָת; plur. מִשְׁאָת, F., ascent, signal, present.

מִשְׁכָּרְתִּי, suff. מִשְׁכָּרְתִּי, F., reward.

מִשְׁגָּה (שגה), M., error.

מִשְׁלִי, impf. יִמְשֵׁל, rule, speak in parables; II. resemble; III. make

rule, compare; IV. speak in parables; IV. = II.

מִשְׁמָר (שמר), const. מִשְׁמָר, guard, prison.

מִשְׁנָה, const. מִשְׁנָה, M., repetition, second.

מִשְׁפָּחָה, const. מִשְׁפָּחָה; plur. מִשְׁפָּחוֹת; const. מִשְׁפָּחוֹת, F., race, species, family.

מִשְׁקָל, const. מִשְׁקָל, M., weight.

נ

נָא, a hortatory particle like come or pray.

נָנִב, M., south. נִנְבָה, southward. נִנְדָה (tower), III. הִנְדִּיר, show, tell.

נִנְדִּי, suff. נִנְדִּי, etc., before.

נִנְעַ, impf. יִנְעַ, smite, touch, reach; II. pass. of I.; III. make touch, join, reach; IV. smite.

נִנְשַׁ, impf. יִנְשַׁ, touch, approach; II. = I.; III. caus. of I.; V. = I.

נִדְבָה, const. נִדְבָה; plur. נִדְבוֹת; const. נִדְבוֹת, F., willingness, gift.

נִדְיָב, const. נִדְיָב; plur. נִדְיָבִים, const. נִדְיָבִי, M., willing, prince.

נָהַל (*lie down*), IV. נִהַל, impf.

יִנְהַל, *make lie down, rest, satisfy*; V. *adapt one's self*.

נָהַר, const. נָהַר; plur. נִהָרִים

and נִהָרוֹת; const. נִהָרֵי and נִהָרוֹת, M., *river*; dual נִהָרִים, *the Tigris and Euphrates*.

נוּחַ, perf. נָח; impf. יָנוּחַ, *rest*;

III. הִנִּיחַ, caus. of I.; הִנִּיחַ, *set, leave, let*.

נָזַם, plur. נִזְמוֹם; const. נִזְמוֹי, M.,

nose- or ear-ring.

נָחָה, *lead*; III. הִנָּחָה = I.

נָחֹר, M., *Nahor*.

נָחֳלָה, const. נִחְלָת; plur.

נִחְלֹת, F., *possession*.

נָחַם (*sigh*), II. נָחַם, *grieve,*

comfort, avenge one's self; IV.

comfort; V. = II.

נָחַשׁ (*hiss*), IV. נָחַשׁ, *divine,*

perceive.

נָחֲשׁוֹן, M., *Nahshon*.

נָטָה, impf. יָטָה; consec. נִיט,

stretch, spread, incline; II. pass.

of I.; III. = I.

נָבֵאת, F., *styrax*.

נָבַר (*fix one's eye upon*), II. = III.

pass. or V.; III. *regard, recog-*

nize; IV. *regard, mistake, reject*;

V. *reveal, disguise one's self*.

נָכַר, F. נִכְרִיָּה; plur. נִכְרִים,

F. נִכְרִיּוֹת, *strange, stranger*.

נָסַע, impf. יָסַע, *pull up, break up,*

move; II. pass. of I.; III. caus.

of I.

נַעֲוִירִים, const. נַעֲוִיר, M., *child-*

hood, youth.

נָעַל, suff. נָעָלִי; dual נָעָלִים;

plur. נָעָלִים; const. נָעָלִי, F.,

shoe.

נָעֲמִי, F., *Naomi*.

נָעַר, plur. נַעֲרִים; const. נַעֲרִי,

M., *boy*; in the Pentateuch for

נַעֲרָה, *q.v.*

נַעֲרָה, plur. נַעֲרוֹת; const. נַעֲרוֹת;

F., *girl, young woman*.

נָפַל, impf. יָפַל; inf. const. נִפֹּל,

fall, descend; III. caus. of I.;

V. reflex. of III.

נָפַשׁ, suff. נָפַשִׁי; plur. נִפְשׁוֹת;

const. נִפְשׁוֹת, C., *breath, soul,*

self.

נָצַב (*place*), II. נִצַּב, *be placed,*

take position, stand; III. הִצִּיב,

set, fix.

נָקָה, inf. abs.; II. נִקְּהָ, *be pure, free, empty*; IV. נִקְּהָ, *release, acquit*.

נָקִי, F. נִקְּיָה; plur. נִקְּיִים, *pure, innocent, exempt*.

נָשָׂא, impf. יִשָּׂא; impa. שָׂא; inf. const. שִׂאת, *raise, bear, take*; II. pass. of I.; III. caus. of I.; IV. *uplift, sustain*; V. *exalt one's self*.

נָשַׁג (seize), III. הִשִּׁיג, *bring, overtake, attain*.

נָשַׁק, impf. יִשָּׁק (join), *kiss*; IV. = I.

נָתַן, impf. יִתֵּן; impa. תֵּן, *give, hold*; inf. const. תַּת (תִּתֵּן), *give, hold*; II. pass. of I.

ס

סָבַב or סָב, impf. יִסֵּב, *turn, go round, surround*; II. = I.; III. caus. of I.; IV. = III.

סָךְ, perf. סָךְ; impf. יִסֹּךְ, *anoint one's self*; III. = I.

סוּם, plur. סוּמִים; const. סוּמִי, M., *horse*.

סוּסָה, const. סוּסַת; plur. סוּסוֹת, F., *mare*.

סוּר, perf. סָר; impf. יִסוּר, *turn*

aside, depart, pass; III. *make yield, depart, remove*; IV. = III.

סָחַר, impf. יִסְחֹר, *traverse, trade*.

סָפַר, impf. יִסְפֹּר, *count*; II. pass. of I.; IV. *recount, relate*.

ע

עָבַד, plur. עֲבָדִים; const. עֲבָדִי, M., *servant*.

עָבַר, *passage*; בָּעָבַר, *with an eye to, for the sake of*.

עָבַר, impf. יַעְבֹּר, *overflow, cross, pass*; II. pass. of I.; III. caus. of I.; V. *rage*.

עָבְרָה, F. עֲבָרְיָה; plur. עֲבָרִים, F. עֲבָרִיּוֹת, *Hebrew*.

עֲגָלָה, const. עֲגָלַת; pl. עֲגָלוֹת; const. עֲגָלוֹת, F., *wagon, chariot*.

עָנָן, II. תִּעָנְנָה for תִּעָנְנָה, *withhold*.

עַד (עַדָּה), suff. עָדִי, etc., *unto, until*. [XXIX.]

עֵד (עוֹד), plur. עֲדִים; const. עֵדִי, M., *witness, testimony*.

עוֹבֵד, M., *Obed*.

עוֹד (repeat), III. *assure, testify*; IV. עוֹדֵד, *surround*; עוֹדֵד, *restore*; V. *arise*.

עוֹד, suff. עוֹדָנִי, etc., *again, still*.

[XLVII.]

עוֹן, const. עוֹן; plur. עוֹנִים or עוֹנוֹת; const. עוֹנֵי or עוֹנוֹת, M., *sin*.

עוֹב, impf. יַעֲזֹב, *loose, leave, cease, withhold*; II. pass. of I.; IV. = I.

עֵין, const. עֵין; dual עֵינִים; const. עֵינֵי, F., *eye*; plur. עֵינֹת; const. עֵינוֹת, *spring*. הָעֵינָה, *to the spring*.

עִיר, plur. עָרִים; const. עָרִי, F., *city*.

עַל, suff. עָלַי, etc., *on, upon, over, toward, against, on account of*.

[XXIX.]

עַל־כֵּן, *therefore*.

עָלָה, impf. יַעֲלֶה; consec. וַיַּעַל, *go up*; II. pass. of III.; III. *bring up, offer*; V. *pride one's self*.

עַלְמָה, const. עַלְמַת; plur. עַלְמוֹת, const. עַלְמוֹת, F., *maiden*.

עַם, suff. עַמִּי, etc.; plur. עַמִּים; const. עַמִּי, C., *people*.

עִם, *with, near*. [XXIX.]

עָמַד, impf. יַעֲמֹד, *stand, tarry, remain*; III. caus. of I. [XXXII.]

עַמִּינָדָב, M., *Aminadab*.

עָמַס, impf. יַעֲמֹס, *bear, load*.

עֹמֶר, plur. עֹמְרִים, *sheaf, omer*.

עָנָה, impf. יַעֲנֶה, consec. וַיַּעַן, *answer, testify*; II. *answer, be answered*; III. = I.; IV. *sing (responsively)*.

עָצַב (cut), *hurt*; II. *hurt, grieve one's self*; III. *form, hurt*; IV. = III.; V. = II.

עָרַב or עָרַב, impf. יַעֲרֹב, *trade, represent, pledge*; V. *mingle, associate*.

עָרַב, pl. עָרְבוֹת; dual עָרְבִים, F., *evening*.

עָרָה (be naked), II. *be found out*; III. *expose, empty*; IV. perf.

עָרָה; impf. consec. וַיַּעַר, = III.; V. reflex. of III. and IV.

עָרְוָה (ערה), const. עָרְוַת, F., *nakedness*.

עָרְמָה, const. עָרְמַת; plur. עָרְמוֹת, F., *heap*.

עָרְפָּה, F., *Orpah*.

עָשָׂה, impf. יַעֲשֶׂה, consec. וַיַּעַשׂ, *toil, make, do*; II. pass. of I.

עֶשְׂוֹר, M., *decade, ten days*.

עֲשִׂירִי, F. עֲשִׂירִית, *tenth*.
עֶשֶׂר, with fem. עֲשָׂרָה, *ten*, in
composition with units. [XLVIII.]

עֶשֶׂר, see

עֲשָׂרָה, const. עֲשָׂרֶת; with femi-
nines עֶשֶׂר, *ten*.

עֲשָׂרִים, *twenty*.

עֲשִׂירִי, plur. עֲשִׂירִים, M., *rich*.

עֶשְׂתִּי, *one*, in the compound *eleven*.
[L.]

עֵת (עֵנָה), with *makkeph*, עֵת;
suff. עֵתִי; plur. עֵתוֹת, F., *time*.

עַתָּה (עֵת), *now*.

ב

בָּנֶה, impf. יִבְנֶה, *strike, meet, urge*;
III. caus. of I.

בָּה (בֹּה), const. בֵּי; plur. בַּיִם
and בַּיֹּת, M., *mouth, edge, side*,
wish. לְבִי, *according to*.

בּוֹ, impf. יִבּוֹ; consec. וַיִּבּוֹ,
be cold; languish.

בְּלִיטָה, const. בְּלִיטָת, F., *rescue*,
remnant.

בְּלִי, M., *a certain*; always followed
by אֶלְמָנִי.

בֶּן (בְּנָה), always with *makkeph*,
lest.

בָּנָה, impf. יִבְנֶה, *turn*, intr.; III.
turn, tr. and intr.; IV. *remove*,
prepare.

בָּנָה, plur. בָּנִים; const. בְּנִי, M.,
front, face. לְפָנַי, *before*.

בָּעַל, suff. בָּעָלִי, etc.; plur.
בָּעָלִים, M., *work, deed, gain*.

בָּעַם, plur. בָּעָמִים and בָּעָמוֹת;
dual בָּעָמִים; const. בָּעָמִי,
step, foot, time. הַבָּעַם, *now*.

בָּקַד, impf. יִבְקֹד, *seek, visit, mus-*
ter; II. pass. of I.; III. *appoint*,
entrust; IV. = I.; V. = II.

בָּרַד, *spread*; II. *be separated*,
scattered; III. *part, scatter*; IV.
separate; V. reflex. of III.

בָּרָה, impf. יִבְרָה, *bear, be fruit-*
ful; III. caus. of I.

בָּרַעָה, M., *Pharaoh*.

בָּרֶץ, M., *Peres*.

בָּרַשׁ, impf. יִבְרַשׁ, *break, spread*,
scatter; II. *be scattered*; IV.

בָּרַשׁ, *spread, scatter*.

בַּת, suff. בָּתִּי; plur. בָּתִּים, F.,
bit, crumb.

בָּתַח, impf. יִבְתַּח, *open, release*,
begin; II. pass. of I.; IV. *open*,
loose, plough; V. *escape*.

פֶּתַח, pl. פֶּתָחִים; const. פֶּתָחַי, M., *opening, door, gate*.

צ

צֹאן, c., *small cattle, sheep, goats*.

צָבַט, impf. יִצְבֹּט, *hand, extend*.

צֶבֶת, plur. צֶבֶתִּים, M., *bundle*.

צֶדֶק, suff. צֶדֶקִי; plur. צִדִּיקִים; const. צֶדֶקִי, M., *side*.

צִידָה or צִידָהּ, F., *food, especially for a journey*.

צָדַק, impf. יִצְדַּק, *be right, up-right*; II. pass. of III.; III. *justify, acquit*; IV. = III.; V. *vindicate one's self*.

צֶהָר, *light*; dual צֶהָרִים, *noon*.

צִנָּאָר, const. צִנָּאָר; plur. צִנָּאָרִים; const. צִנָּאָרִי, M., *neck*.

צִוָּה (be firm), IV. צִוָּה; impf. consec. וַיִּצְוֶה, *command*.

צִידָה, see צִידָהּ.

צָלַח, impf. יִצְלַח, *pass, advance, succeed*; III. *succeed, make succeed*.

צָמָא, impf. יִצְמָא, *be thirsty*.

צָמִיד, const. צָמִיד; plur.

צָמִידִים; const. צָמִידִי, M., *bracelet*.

צִיעִיר, const. צִיעִיר, M., *veil*.

צִיעִיר, const. צִיעִיר; pl. צִיעִירִים; const. צִיעִירִי, M., *small, young*.

צִיעִרָה, const. צִיעִרָת, F., *youth*.

צָרָה, const. צָרָת, F., *distress*.

צָרוּר or צָרָר, plur. צָרוּרוֹת, M., *package, purse*.

צָרִי (צָרָה), in pause, צָרִי, M., *balsam*.

ק

קָבַר, impf. יִקְבֹּר, *bury*; II. pass. of I.; IV. freq. of I.

קָנָד, only impf. יִקְנֹד, *bow*.

קוֹל, plur. קוֹלוֹת, M., *voice, sound, fame*.

קוּם, perf. קָם; impf. יִקוּם; consec. וַיִּקָּם, *arise, stand*; III. caus. of I.; IV. קִיֵּם, *confirm, bind*; קִנָּם, *rear*; V. = I.

קָח, see לָקַח.

קָטַן or קָטֵן, suff. קָטַנָּם, etc.; F. קָטַנָּה; plur. קָטַנִּים; F.

קָטַנּוֹת, *small*.

קָלִי, M., *parched (grain)*.

קָנָה, impf. יִקְנֶה, consec. וַיִּקְנֶה, *make, win, buy*; II. pass. of I.

קָצָה, const. קָצָה; plur. קָצִים;
const. קָצִי, M., *end, whole*.

קָצִיר, const. קָצִיר, M., *harvest*,
branch.

קָצַר, impf. יִקְצַר, *cut, harvest*;
יִקְצַר, *be short, weak, impatient*;
III. *shorten, cut*; IV. = III.

1. קָרָא, inf. const. לִקְרֹאת; suff.
לִקְרֹאתִי, *meet, befall*; II. *meet*,
chance.

2. קָרָא, impf. יִקְרָא, *cry, call*,
name; II. pass. of I.

קָרַב, suff. קָרְבִי, etc., *midst*.

קָרָה, *meet, chance*; II. = I.; III.
provide; IV. *join, build*. קָרוֹת,
incidents.

קָרוֹב, F. קָרוֹבָה, plur. קְרוֹבִים
and קְרוֹבוֹת, *near, relative*.

קָרַע, impf. יִקְרַע, *rend*; II. pass.
of I.

קָשָׂה, F. קָשָׂה; plur. קָשִׁים;
F. קָשׁוֹת, *hard, severe*.

קָשַׁר, impf. יִקְשַׁר, *bind, conspire*;
II. pass. of I.; IV. and V. = I.

ר

רָאָה, impf. יִרְאֶה; consec. יִרְאֶה,
but יִתְרָא, *see, look at, perceive*;

II. *be seen, appear*; III. caus. of
I.; IV. = I.; V. recip. of I.

רְאוּבֵן, M., *Reuben*.

רָאָה, part. from רָאָה; see בָּאָר.

רָאשׁוֹן, F. רָאשׁוֹנָה; plur.
רָאשׁוֹנִים; F. רָאשׁוֹנוֹת, *first*,
former, past.

רַב (רַבֵּב), F. רַבָּה; pl. רַבִּים,
F. רַבּוֹת, *much, many, great*,
enough.

רַבָּה, plur. רַבּוֹת; const.
רַבּוֹת or רַבּוֹת, F., *myriad*.

רַבָּה, impf. יִרְבֶּה; consec.

וַיִּרְבֹּ or וַיִּרְבֵּה, *grow, increase*,
multiply; III. *increase, enlarge*;

IV. *raise, rear*.

רְבִיעִית, F. רְבִיעִית, *fourth*.

רִבְכָּה, F., *Rebecca*.

רָגַז, impf. יִרְגַּז, *be disturbed, ex-*
cited; III. caus. of I.; V. *rage*.

רָגַל (רָגַל), III. *wander, as a*
spy or backbiter; מְרַגֵּל, *spy*.

רָגַל, plur. רָגְלִים; dual רָגְלִים;
const. רָגְלִי, F., *foot, pace, time*.

רָדַף, impf. יִרְדֹּף, *pursue*.

רוּחַ, plur. רוּחוֹת, F., *breath*,
wind, spirit.

רוץ perf. רָץ ; impf. יָרוץ ; consec.

רוץ, run ; III. hurry, drive.

רוק (be empty), III. empty.

רות, F., Ruth.

רחל, F., Rachel.

רחם plur. רַחֲמִים ; const.

רחמי, M., womb, bowels, mercy.

רחץ, impf. יִרְחֹץ, wash, bathe ;

IV. wash ; V. bathe.

רחק, impf. יִרְחַק, be distant, de-
part ; II. be removed ; III. re-
move, go far.

ריקם (רוק), adv., empty, in vain.

רכב, impf. יִרְכַּב, ride ; III. caus.
of I.

רכוש, M., goods.

רכש, gather, acquire.

רם, M., Ram.

רע (רעה), F. רָעָה ; plur. רָעִים ;
F. רָעוּת, bad. רָעָה, badness.

רע (רעה), plur. רָעִים ; const.

רעי, M., friend, neighbor.

רעב, M., hunger, famine.

רעבון, const. רָעֲבוֹן, M., hunger,
need.

רעה, impf. יִרְעֶה, feed, lead, graze ;
part. רָעָה, keeper (of sheep, etc.),
teacher.

רעמס, M., Rameses.

רע, perf. רָע ; impf. יָרַע, be,
become, bad ; III. destroy, injure,
do wrong.

רק, thin, only.

ש

שב, or שָׁבַע, impf. יִשְׁבַּע, be
sated, tired ; III. caus. of I. ; IV.
= III.

שבר, view ; IV. wait, hope.

שדה, const. שָׂדֶה ; suff. שְׂדֵי,
etc. ; plur. שָׂדוֹת ; const. שְׂדֵי,
M., plain, field.

שוח, only in לשווח, meditate.

שיבה, F., gray hair, age.

שם, or שוּם, perf. שָׁם ; impf.
יִשֵּׁם ; consec. וַיִּשֶׁם ; impa.
וַיִּשֵׁם, set, lay, place.

שלמה, M., Salmah ; also written
שלמון.

שמאל, M., the left (hand, etc.).

שמלה, const. שְׂמֹלֶת ; plur.
שְׂמֹלוֹת ; const. שְׂמֹלוֹת, F.,
garment.

שנא, impf. יִשְׁנֹא ; part. שֹׂנֵא,
hate ; II. pass. of I.

שערה, plur. שְׂעָרִים, F., barley.

שָׂק, suff. שָׂקִי, etc.; plur. שָׂקִים ;

const. שָׂקִי, M., sackcloth, sack.

שָׂר, plur. שָׂרִים ; const. שָׂרִי ,

M., chief, prince.

שָׂרָה, F., Sarah.

ש

שָׁב, impf. יִשָּׁב, draw (water).

שָׂאָה, used only in V. הִשְׁתָּאָה ,
regard.

שָׂאֹל or שָׁאֹל, F., depth, grave,
Hades.

שָׁאֵל or שָׁאֵל, impf. יִשָּׁאֵל, ask,
inquire ; II. request ; III. grant ;

IV. beg.

שָׂאָר, remain ; II. = I. ; III. leave,
retain.

שָׂאֲרִית, F., remnant, rest.

שָׁבוּעָה, const. שְׁבוּעָה ; plur.

שְׁבוּעוֹת, F., oath, curse.

שְׁבִיעִי, F. שְׁבִיעִית, seventh.

שְׁבִלָּה, plur. שְׁבִלִּים ; const.

שְׁבִלִּי, F., ear, branch, stream.

שָׁבַע (שְׁבַע), II. swear ; III.
bind by an oath, adjure.

שָׁבַע, see

שָׁבַעָה, const. שְׁבַעָה ; with femi-
nines שְׁבַע ; const. שִׁבְעַה, seven.

שְׁבַעִים, seventy

שָׁבַר, impf. יִשָּׁבַר, break, buy ;

II. pass. of I. ; III. sell.

שָׁבַר, suff. שְׁבָרִי, breach, grain.

שָׁבַת, impf. יִשָּׁבַת, rest, cease ;

II. = I. ; III. caus. of I.

שָׁדִי, M., the mighty, the Almighty.

שׁוּב, perf. שָׁב, impf. יִשׁוּב, re-
turn ; III. caus. of I. ; IV.

שׁוּבָה, revolt, restore.

שָׁחָה, sink ; III. bend ; V.

הִשְׁתַּחֲוָה, impf. יִשְׁתַּחֲוָה ,

consec. וַיִּשְׁתַּחֲוֶה, bow, salute,
worship.

שָׁחַת (destroy), II. be spoiled,
wasted ; III. destroy, corrupt
(one's self) ; IV. = III.

שָׁת, perf. שָׁתָה ; impf. יִשָּׁת, set,
lay, fix, make ; III. = I.

שָׁבַב, impf. יִשָּׁבַב, lie down ; III.
caus. of I.

שָׁבַל or שָׁבַל, impf. יִשָּׁבַל, be
bereft ; IV. bereave.

שָׁכַם, in pause נָשָׁכָם ; suff. שְׁכָמִי,
etc., M., shoulder.

שָׁכַן, F. שְׁכִנָּה ; plur. שְׁכִנִּים ;
F. שְׁכִנּוֹת, inhabitant, neighbor.

שָׁכַר, impf. יִשָּׁכַר, drink one's
fill, become drunk.

שָׁלוֹם, const. שָׁלוֹם, M., *health, peace.*

שָׁלַח, impf. יִשְׁלַח, *extend, send*;
III. and IV. = I.

שָׁלִיט, F. שְׁלִיטָה, *powerful, ruler.*

שְׁלִישִׁי, F. שְׁלִישִׁית, *third.*

שָׁלַל or שָׁל, impf. יִשָּׁל, *draw out, rob*; V. *be plundered.*

שָׁלַם or שָׁלַם, impf. יִשְׁלַם, *be whole, prosper*; III. *complete*; IV. *restore, complete, requite.*

שָׁלֵם, F. שְׁלָמָה, plur. שְׁלָמִים;
F. שְׁלָמוֹת, *complete, perfect, peaceable.*

שָׁלַף, impf. יִשְׁלַף, *draw off, out.*
שָׁלַשׁ, see

שָׁלֹשָׁה, const. שְׁלֹשָׁה; with
feminines, שָׁלֹשׁ; const. שָׁלֹשׁ,
three.

שָׁלֹשׁ (שָׁלַשׁ), *day before yesterday.*

שָׁלִשִּׁים, *thirty.*

שָׁם, *there*; שָׁמָּה, *thither*; מִשָּׁם,
thence.

שֵׁם (שָׁמָה), suff. שְׁמִי; plur.
שִׁמּוֹת; const. שְׁמוֹת, M., *mark, name.*

שָׁמַיִם (שָׁמָה), const. שְׁמַיִ, M.,
the heavens.

שְׁמִינִי, F. שְׁמִינִית, *eighth.*

שְׁמֹנֶה, const. שְׁמוֹנֶה; with femi-
nines שְׁמוֹנֶה, *eight.*

שְׁמֹנֶה, see שְׁמוֹנֶה.

שְׁמוֹנִים, *eighty.*

שָׁמַע or שָׁמַע, impf. יִשְׁמַע, *hear, listen, understand*; II. *be heard, submit*; III. *make hear, tell*;
IV. *call.*

שִׁמְעוֹן, M., *Simeon.*

שָׁמַר, impf. יִשְׁמַר, *watch*; II.
take heed; V. *observe.*

שָׁנָה, const. שָׁנָה; plur. שָׁנִים;
const. שָׁנִי or שָׁנוֹת; dual
שְׁנַתִּים, F., *year.*

שָׁנִי, F. שְׁנִית, *second.*

שְׁנַיִם, const. שְׁנִי; F. שְׁתֵּים;
const. שְׁתֵּי, *two.*

שְׁנַיִם, F. שְׁתֵּים, *two*, in the com-
pound *twelve.* [L.]

שַׁעַר, plur. שְׁעָרִים; const.
שַׁעֲרֵי, C., *gate.*

שִׁפְחָה, const. שְׁפָחָה; plur.
שְׁפָחוֹת; const. שְׁפָחוֹת, F.,
handmaid.

שָׁקָה (*drink*), III. *let drink*,
water; IV. = III.

שָׁפַט, impf. יִשְׁפֹּט, *judge, rule*;
II. pass. of I. שׁוּפֵט, *judge*.

שָׁקָר, plur. שְׁקָרִים, M., *almond*.

שָׁקַט, impf. יִשְׁקֹט, *rest*; III.
quiet, keep quiet.

שָׁקַת (שָׁקָה), plur. const.
שְׁקָתוֹת, F., *trough*.

שָׁשׁ, see

שָׁשָׁה, const. יִשְׁשֶׁת; with femi-
nines שֵׁשׁ, *six*.

שֵׁשִׁי, F. שִׁשִּׁית, *sixth*.

שִׁשִּׁים, *sixty*.

שָׁתָה, impf. יִשְׁתֶּה; consec.
וַיִּשְׁתֵּה, *drink*.

ת

תְּבוּאָה (בּוּאָה), const. תְּבוּאוֹת;
plur. תְּבוּאוֹת, F., *produce, profit*,
result.

תֶּבֶן, M., *straw*.

תּוֹלְדוֹת (יֵלֶד), const. תּוֹלְדוֹת,
F., *generations*.

תּוֹעֵבָה, const. תּוֹעֵבֹת; plur.

תּוֹעֵבוֹת; const. תּוֹעֵבוֹת, F.,
horror, abomination.

תָּוֹךְ, const. תּוֹךְ, M., *midst*.

תְּחִלָּה, const. תְּחִלַּת, F., *begin-
ning*.

תַּחַת (תּוֹחַ), suff. תַּחְתִּי, etc.,
under, instead of. [XXIX.]

תָּמָה, impf. יִתְמַה, *stare, wonder*.

תָּמּוּל, *yesterday*. תְּמֹלָיִם,
before.

תְּמוּרָה (מִזָּר), const. תְּמוּרָה,
F., *exchange, compensation, acqui-
sition*.

תָּמַם, perf. תָּמַם; impf. יִתָּמַם, *be
ready, complete, exhausted*; II. =
I.; III. הִתָּמַם, impf. יִתָּמַם, caus.
of I.

תְּעוּדָה (עוֹד), F., *law, custom*,
testimony.

תִּקְוָה (קוֹה), const. תִּקְוָה, F.,
cord, hope.

תְּשִׁיעִי, F. תְּשִׁיעִית, *ninth*.

תִּשְׁעָה, see

תִּשְׁעָה, const. תִּשְׁעָה, with femi-
nines תִּשְׁעָה; const. תִּשְׁעָה, *nine*.

תִּשְׁעִים, *ninety*.

ENGLISH-HEBREW.

abide = dwell.

able, be, יָכַל, also prevail over.

Abraham, אַבְרָהָם.

address, דִּבֶּר, V.

after, אַחֲרֵי.

afterward, אַחֲרָי.

alive, חַי.

all (the whole), כָּל הֵן; (each, every), כָּל.

also, גַּם.

among = in.

angel = messenger.

answer, v., עָנָה.

appear, רָאָה, II.; נִגְלָה, II.

approach, נִגַּשׁ.

arise, קוּם.

as, כִּי, also like, when, according to.

ask, שָׁאַל or שִׁאלָה.

ass, חֲמֹר.

B.

be, הָיָה; is, i.e. exists, יָשָׁ.

bear (a child), יָלַד; (a burden), נִשָּׂא.

become of, הָיָה, with לִי.

before, *adv.*, בְּטֶרֶם, טֶרֶם; *prep.*, לִפְנֵי.

behold, הִנֵּה.

bereave, שָׂכַל, IV.

bereft, be, שָׂכַל.

best = good or goodness of.

Bethuel, בֶּתוּאֵל.

between, בֵּין, sing. or plur.

bless, בָּרַךְ, IV.; bless one's self, V.

bow, v., שָׁחָה, קָדַךְ, V.

boy, נָעַר, also young man.

bracelet, צִמְדִּיךְ.

bring, בֹּא, III.; — back, שׁוּב,

III.; — down, יָרַד, III.; —

forth, יָצָא, III.; — up, עָלָה, III.

brother, אָח.

but, כִּי אִם.

by = in.

C.

call, קָרָא.

camel, גִּמְלָה.

Canaanite, כְּנַעֲנִי.

cast one's self upon, נָפַל, V. with

עַל.

city, עִיר.

come, בוא ; — to pass, הֵיךְ.

comfort, נַחֵם, IV.

concerning = to.

confirm = establish.

consider, בין, V.

converse, דִּבֶּר, II.

country, מוֹלָדֶת, אֶרֶץ מוֹלָדֶת,

also birth, family.

count, סָפַר, I.

cover, כָּסָה, IV. ; — one's self, V.

D.

daughter, בַּת.

day, יוֹם ; to-day, הַיּוֹם.

deliver, מָצָא, III. with אֵל.

desert = leave.

detain, אָחַז, IV.

determine, יָבַח, III.

diminish, קָטַן, III.

dismount = fall.

do, עָשָׂה.

draw (water), שָׁאָב.

draw near = approach.

drink, שָׁתָה ; let drink, שָׁקָה,

III. ; נָמַא, III.

dwell, יָשַׁב.

E.

earth, אֶרֶץ, also land ; to the

earth, אֲרֶצָה.

eat, אָכַל.

empty, v., עָרָה, IV.

establish, עָמַד, III. ; קוּם, III.

evening, עָרַב.

every, see all.

evil = bad.

expose, נָלָה, IV.

extend, נָטָה.

eye, עֵין, also spring.

F.

face, אַפִּים, פָּנִים.

fall, נָפַל.

family, מִשְׁפָּחָה.

father, אָב.

favor = mercy.

field, שָׂדֶה.

fill, מָלָא, IV.

find, מָצָא, also befall.

finish, כָּלָה, IV. with the infinitive.

flock, צֹאן.

fodder, מִסְכּוֹא.

foot, רֶגֶל.

form, מִרְאָה, also sight, appearance.

free, be, נָקָה, II.

free, נָקִי.

from, מִן, also of.

full, be, מָלָא.

G.

garment, **בִּגְד**.
 gate, **שַׁעַר**.
 gift (willingness), **נְדָבָה**.
 girl, **נַעֲרָה**, also young woman.
 give, **נָתַן**.
 go, **הָלַךְ**; — down, **יָרַד**; —
 forth, **יָצָא**; — round, **סָב**; —
 up, **עָלָה**.
 God, **אֱלֹהִים**.
 god, **אֱלֹהִי**.
 gold, **זָהָב**.
 good, **טוֹב**; better, **טוֹב מִן**; best,
הַטּוֹב.
 good, be, **יָטַב**.
 goodly = good.
 goodness, **טוֹב**.
 great, **גָּדוֹל**.
 great, be, **גָּדַל**.

H.

half (shekel), **בְּקָע**.
 hand, **יָד**; left —, **שְׂמָאל**; right
 —, **יְמִין**.
 haste, **מָהָר**, IV., also make haste.
 hate, **שָׂנֵא**.
 have, **לֵ**, with or without **הָיָה**.
 hear, **שָׁמַע**.

heart, **לֵב**, also self; **לִבִּי**.
 heaven, **שָׁמַיִם**.
 heavy, **כָּבֵד**.
 heavy, be, **כָּבֵד**.
 herd, **בָּקָר**, also cattle, oxen.
 heed, take, **שָׁמַר**, II.
 honor, **כָּבֵד**, IV.
 horse, **סוּם**.
 house, **בֵּית**.
 hurry, intr., **רוּץ**, tr. III.
 husband = man.

I.

if, **אִם**.
 impoverish, **יָרַשׁ**, I. or III.
 in, **בְּ**, also by, with, among.
 incline, intr., **נָטָה**; tr. III.
 intelligent, **נָכוֹן**.
 Isaac, **יִצְחָק**.

J.

jar, **בַּיִת**.

K.

keep = watch.
 kill, **שָׁחַט**.
 kindly (to the heart of), **עַל-לֵב**.
 king, **מֶלֶךְ**.
 kneel, **כָּרַע**.
 know, **יָדַע**.

L.

Laban, לָבָן.

land = earth.

lead, לָהָה, I. or III.

leave, עָזַב, also desert, withhold.

like, be = resemble.

like = as.

little, a, מְעַט.

lodge, לִין.

look, see see.

lord, אֲדוֹן, also master.

M.

magnify, גָּדַל, III.

maiden, עַלְמָה.

make = do.

man, אִישׁ, also husband.

many, רַב.

mare, סוּסָה.

master = lord.

meet, קָרָא; to —, לְקַרְאָת.

mercy, חֶסֶד, also favor.

Mesopotamia, אֲרֻם נְחָרִים.

messenger, מַלְאָךְ, also angel.

midst, קָרַב.

Milkah, מִלְכָּה.

money = silver.

morning, בֹּקֶר.

mother, אִם.

mouth, פֶּה.

N.

Nahor, נָחוֹר.

name, שֵׁם.

nose, אָף, also wrath; אַפִּים, face.

not, לֹא, אֵין; is not, אֵין.

nurse, v., יָנַק; n., מִינְקָה.

O.

oath, שְׁבוּעָה, אָלָה.

observe, שָׁמַר, V.

old, be, זָקֵן.

old, זָקֵן; old-age, זִקְנָה.

on, עַל, also upon, over, near, on account of.

or, או.

outside, הַחוּצָה, בַּחוּץ לְ, מַחוּץ.

P.

perhaps, אולי.

place, v., עָמַד, III.; שִׁים.

place, n., מָקוֹם.

possess, יָרַשׁ.

pray! נָא.

precious things, מְגִדָּנוֹת.

prepare, פָּנָה, IV.

prevail (against) = be able.

prince (willing), נָדִיב.
 prosper, tr., צָלַח, III.
 prostrate one's self = salute.
 provide, קָרָה, III. with לִפְנֵי.
 punish, יָבַח, III.

Q.

queen, מַלְכָּה.

R.

raise, נָשָׂא, also bear.
 rear, v., נָדַל, IV.
 release, פָּתַח, IV.
 resemble, מִשַּׁל, II. or V.
 restore = return.
 return, intr., שׁוּב; tr., III.
 reveal, גִּלָּה.
 Rebecca, רִבְקָה.
 ride, רָכַב.
 ring, nose-, ear-, נָזַם.
 river, נָהָר.
 rule, מָשַׁל, I. with בָּ; ruler,
 מֹשֵׁל.
 run, רוּץ.

S.

salute, שָׁחָה, V. with לְ; also
 worship.
 Sarah, שָׂרָה.
 say, אָמַר, with לְ or אֶל.

see, רָאָה; look at one another, V.
 seed, זָרַע.
 self, לִב; myself, לִבִּי, lit. my
 heart.
 send, שָׁלַח, I. or IV.
 servant, עֲבָד.
 shoulder, שֵׁכָם.
 show, נִגַּד, III.; — mercy, עֲשָׂה
 חֶסֶד.
 silent, be, חָרַשׁ, I. or IV.
 silver, כֶּסֶף, also money.
 sister, אָחוֹת.
 slay, שָׁחַט.
 small, קָטָן.
 son, בֶּן, also descendant.
 south, נֹגֵב.
 speak, דִּבֶּר, IV. with אֶל.
 spring = eye.
 sprout, יוֹלָקֶת.
 stand, עָמַד, נָצַב, II., קוּם.
 station, מַצָּב.
 still = again.
 straw, תָּבֵן.
 street, חֲוֵץ.
 subdue, דָּבַר, III.
 surround, סָב, I. or V.
 swear, שָׁבַע, II.
 Syria, אֲרָם.

T.

take, לָקַח ; — forcibly, יָרַשׁ, I.

or III.

tell, סָפַר IV.; נָגַד, III., with לָ.

tent, אֹהֶל.

that, כִּי, also for, when.

thence, מִשָּׁם.

there, שָׁם.

thigh, יָרֵךְ.

thing = word.

thither, שָׁמָּה.

thousand, אֶלֶף.

thus (as follows), כֵּן.

time, עֵת.

to, לָ, also for, at; אֶל, also toward,
concerning.

trough, שֶׁקֶת.

truth, אֱמֶת.

turn, פָּנָה, סָב.

U.

under, תַּחַת, also instead of.

understand, בִּין.

until = unto.

unto, עַד.

V.

veil, צִיץ.

very, מְאֹד.

vessel, כֵּל.

virgin, בְּתוּלָה.

W.

walk with, *i.e.* live, הִלַּךְ, V. with

לִפְנֵי.

wash, רָחַץ.

watch, שָׁמַר.

water, מַיִם.

way, דֶּרֶךְ.

weight, מִשְׁקָל.

well, בָּאֵר.

where, אֵיחָה.

whether, הֵא.

why, לָמָּה ; before gutturals, לִמָּה.

wife = woman.

willing, נָדִיב.

willing, be, אָבָה, also wish

willingness, נִדְבָה.

with, אִתְּ.

withhold = leave.

woman, אִשָּׁה, also wife.

word, דְּבַר.

worship = salute.

Y.

Yahweh, יְהוָה.

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